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Rise, fall and future  
restoration of the Jews.

To which are annexed six  
sermons addressed to the  
seed of Abraham.

London.  
1806



PRINTED  
THEOLOGICAL  
SEMINARY

PREFACE.

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THE knowledge of history is one of the most useful branches of literature. This is universally acknowledged. The history of the Jews is truly remarkable, and deserves the study of all. "Their history exhibits a nation of the most singular character, and in every possible singularity of condition, from the extreme of feebleness to the plentitude of power; from splendour and affluence the most unbounded, down to the lowest state of indigence, misery, and oppression; in all the respectability of wisdom and goodness, and in all the odiousness of profligacy and vice."

"The present state and character of the Jewish nation present a remarkable singularity in the history of mankind. They have been enabled to

preserve existence through a lapse of eighteen centuries, amidst the hatred, the execration, the persecution of all nations among whom they have been dispersed; they have been wonderfully conducted, preserved, distinguished. They are still kept separate from the rest of mankind, and present distinctive features of body, of mind, of habits, and behaviour; and all this is because eternal Providence entertains purposes of wisdom, love, and mercy concerning them, which are advancing to their accomplishment."

The compiler of the following pages frankly acknowledges that he is indebted for the materials to several valuable books; viz. *Basnage's History of the Jews*; a compendious *Dictionary of the Bible*, published by *W. Button, Paternoster Row*; an admirable little piece, entitled, a *View of all Religions*, written by *Hannel Adams*, first printed in America, and now reprinted in England; to which is annexed, an excellent *Essay on Truth*, by *Andrew Fuller*. Also valuable matter has been extracted from the *Monthly Magazine*, particularly respecting their present condition in France and Germany. The writings of *Dr. Herman Witsius*, *Dr. Gill*, *Dr. Whitby*, *Dr. Doddridge*, and *President Edwards*, have furnished pleas-

ing anecdotes, which the reader will find worth perusing.

The Sermons annexed were preached several years since, and it has been thought advisable to give them publicity, as they contain those sentiments which are very important, and closely connected with the eternal felicity of both Jews and Gentiles.

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N. B. *The Sermons were preached by the following Ministers:*

The First and Fifth, by Rev. Dr. HAWEIS.

The Second, by Rev. Mr. LOVE, late Secretary to the Missionary Society.

The Third, by Rev. Mr. NICOL, one of the Ministers of the Scots' Church in Swallow Street.

The Fourth, by Rev. SAMUEL GREATHEED, of Newport Pagnel.

The Sixth, by the late Rev. Dr. HUNTER.





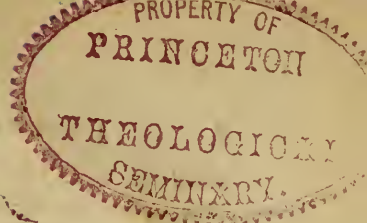
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THE  
RISE, FALL, AND FUTURE RESTORATION  
OF  
THE JEWS.

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CHAP. I.

A GENERAL HISTORY OF THE JEWS.

IT has been justly remarked by the late Dr. Hunter, that, of all the families which have peopled the globe, no one has acquired so much celebrity, through a duration so extended, and in situations so varied, as the family of the patriarch Abraham. The illustrious Founder himself began his career at the age of seventy-five years, in a state of exile from his country, his kindred, and his father's house, with a promise from heaven of a progeny numerous, distinguished, renowned beyond example. "He went out, not knowing whither he went;" and, contrary to every appearance of nature, "there sprang of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable."

God promised to Abraham that he would render his seed extremely numerous; but it was long before the promised seed made any remarkable appearance. Abraham's seed by Ishmael, and the sons of Keturah, indeed mightily increased, but neither these, nor the posterity of Esau, were the promised offspring. In Jacob's twelve sons, it first began to increase; and in after times they were called

Israel, or Jacob, from their progenitor; and, in times still later, were called Jews, such of them as were known, from the name of Judah. In about two hundred and ten or two hundred and fifteen years, they increased in Egypt from seventy, to between two and three millions, men, women, and children. While Joseph lived, who had preserved the Egyptian nation, amidst a terrible famine, they were kindly used by the Egyptian monarchs; but soon after were terribly oppressed. From a suspicion, that they might, in process of time, become too strong for the natives, they were condemned to labour in slavish and toilsome employments. The more they were oppressed, the more they multiplied. The midwives, and others, were therefore ordered to murder every male infant at the time of its birth; but the midwives shifted the horrible task. Every body was therefore ordered to destroy the Hebrew male children wherever they were found: the females they intended to incorporate with the Egyptians. After they had been thus miserably oppressed for about an hundred years, and on the very day that finished the four hundred and thirtieth year from God's first promise of a seed to Abraham, and about four hundred years after the birth of Isaac, God by terrible plagues on the Egyptians, obliged them to let the Hebrews go, under the direction of Moses and Aaron. As the Hebrews' due wages had been denied them, God, the supreme judge and proprietor of all, ordered them to ask a vast deal of precious things from the Egyptians, and carry them off. Thus they departed peaceably, and with great wealth, without so much as one of their number weak or sickly. See Gen. xv. xvii. xxii. with Exod. i.—xiii. Acts. vii. Neh. ix.

God directed the Hebrews' march by a cloud, which in the day was dusky, and screened them from the scorching heat of the sun, and in the night was fiery, and gave them light. He caused them to march towards the streights of Pihahiroth, where there were mountains on each side, and the Red Sea before them. Pharaoh, ex-

pecting they were now entangled, pursued them with a mighty army to bring them back. The Lord opened a passage through the Red Sea for the Hebrews; but the Egyptians, attempting to follow them, were drowned. The Hebrews were now in a dry and barren desert; nor had they brought provision for the journey. God supplied them with water from a rock, and with manna from heaven. He regaled them with quails, in the Desert of Sin. By means of Moses' prayers, and Joshua's bravery, he enabled them to rout the Amalekites, who fell on their rear. Having got officers of thousands, hundreds, fifties, and tens, set over them, they marched southward, along the east side of the western gulf of the Red Sea, and came to Mount Sinai, about fifty days after their departure from Egypt. There God, in a most tremendous manner, from the midst of a terrible fire from the top of the mount, avouched them for his peculiar people, intimated to them his laws, and confirmed the authority of Moses. While Moses tarried in the mount, they so far lost the impression of every thing they had seen and heard, that they formed, and worshipped the golden calf. This being destroyed, and 3,000 of the idolaters cut off by the sword of the zealous Levites, God, at the intercession of Moses, spared them; he renewed the tables of his law; his tabernacle was erected among them; Aaron and his sons consecrated to the priesthood; and vast numbers of ceremonies concerning offerings, purifications, and festivals, were prescribed them. The numbers of their fighting men were taken, and arranged in four divisions, three tribes in each; and the manner of their marching and encampment appointed: the tabernacle was dedicated, by the oblations of their chief princes, on twelve several days; the Levites were consecrated to the service of it, in room of the Hebrews' first-born; and the pass-over was again observed in the first month of the second year after they had come out of Egypt, Exod. xiv.—xl.



Lev. i.—xxvii. Numb. i.—x. Neh. ix. Psal. lxxviii. cv. cvi. cxiv. cxxxv. cxxxvi. Ezek. xx. xvi. 4—14.

Having continued about a year at the foot of Sinai, they marched northward, loathed the manna, and were punished with a month's eating of flesh, till a plague brake out among them. About this time, seventy or seventy-two elders were set over them. They quickly arrived on the south border of Canaan at Kadesh-barnea; but, for their rash belief of the ten wicked spies, and their contempt of the promised land, God had entirely destroyed them, had not Moses' prayers prevented it. They were condemned to wander in the desert till the end of forty years, till that whole generation, except Caleb and Joshua, should be cut off by death. During this period, God frequently punished them for their rebellion, murmuring, or loathing of manna. The Canaanites made terrible havoc of them at Hormah, when they attempted to enter Canaan, contrary to the will of God. Above 14,000 of them perished in the matter of Korah. Multitudes of them were bitten by serpents. Twenty-four thousand of them were cut off for their idolatry and whoredom with the Midianitish women. But God's marvellous favours were still continued: his cloudy pillar conducted and protected them; his manna from heaven supplied them with meat; the streams issuing from the rock of Meribah, followed their camp about thirty nine years. Their clothes never waxed old. At Kadesh, and at Beer, God anew supplied them with water. The intended curse of Balaam was turned into a blessing in their favour. During this period, the cloud conducted them from Kadesh-barnea on the south of Canaan, back to Ezion-geber, which is on the north east of Sinai; and then back to the south border of Canaan. This journey, though of no more than a few hundred miles, took them up about thirty eight years, and it is likely they marched hither and thither, so that it is in vain to pretend to give



an accurate account of their stations. Nor were they yet admitted to enter the promised land, but conducted along the south border of Idumea by a way exceeding rough and fatiguing. At last they marched to the north east, till they came to about the head of the river Arnon, and turned westward to the Jordan. While they tarried in these quarters, they took possession of the kingdoms of Sihon and Og, on the east of Canaan; and made terrible slaughter of the Midianites, for enticing them to uncleanness and idolatry. After crossing the Jordan, miraculously divided, under Joshua, the successor of Moses, as their general, they solemnly dedicated themselves to the Lord, by circumcision, and eating of the passover; and, in a war of six years, conquered thirty-one kingdoms. On the seventh the land was divided, and the tabernacle of God set up at Shiloh; and not long after, they dedicated themselves to the Lord, Numb. xi.—xxiv. Neh. ix. Psal. lxxviii. cv. cvi. cxiv. &c. Gen. xlix. Deut. xxxiii.

On their entrance into Canaan, God ordered them to cut off every idolatrous Canaanite; but they spared vast numbers of them, who enticed them to wickedness, and were sometimes God's rod to punish them. For many ages, the Hebrews scarcely enjoyed a blink of outward prosperity, but they relapsed into idolatry. Micah, and the Danites, introduced it long after Joshua's death. About this time, the lewdness of the men of Gibeah occasioned a war of the eleven tribes against their brethren of Benjamin. To punish the tribes for their wickedness, and their neglecting at first to consult the mind of the Lord, they, though more than fourteen to one, were twice routed by the Benjamites, and 40,000 of them slain. In the third, all the Benjamites were slain except six hundred. Heartily vexed for the loss of a tribe, the other Hebrews provided wives for these six hundred, at the expence of slaying most of the inhabitants of Jabesh-Gilead, and of eluding their oath, in the affair of the daughters of

Shiloh, Judg. i. ii. xvii.—xxi. Their relapses into idolatry, also brought on them repeated turns of slavery from the Heathen, among or around them. From A. M. 2591 to 2598, they were terribly oppressed by Cushanrishathaim; but delivered by Othniel. From A. M. 2661 to 2679, by Eglon, king of Moab; from which they were delivered by Ehud. Soon after which, they were delivered from the ravages of the Philistines by Shamgar. From A. M. 2699 to 2719, they were oppressed by Jabin king of the Canaanites; but delivered by Deborah and Barak. From 2752 to 2759, by the Midianites, but delivered by Gideon, whose son Abimelech was a scourge to Israel. From 2799 to 2817, by the Ammonites on the east, and the Philistines on the west; but Jephthah rescued them from the Ammonites. From A. M. 2849 to 2889, they were oppressed by the Philistines, who were harassed by Samson, and routed by Samuel, after the death of Eli. During this last oppression, the Hebrews were almost ruined; the ark was taken, and for perhaps one hundred and ten or one hundred and thirty years afterwards was without a settled abode, Judg. i.—xxi. 1 Sam. ii.—vii. When the Hebrews had been governed by judges for about three hundred and forty years after the death of Joshua, they took a fancy to have a king. Saul was their first sovereign, who oppressed them. Under his reign they had almost perpetual struggles with the Ammonites, Moabites, and Philistines; and, at his death, the nation was left on the brink of ruin by the Philistines. After about seven years struggling between the eleven tribes that clave to Ishbosheth, the son of Saul, and the tribe of Judah, which erected themselves into a kingdom under David, David became sole monarch of Israel. Under him, the Hebrews subdued their neighbours the Philistines, Edomites, Moabites, Ammonites, and Syrians, and took possession of the whole dominion which had been promised them, from the border of Egypt to the banks of the Euphrates. Under Solomon they had

little war, but employed themselves in building, and maritime affairs. It is plain, however, that they disrelished the taxes which he laid upon them towards the close of his reign. After Solomon's death, two of the Hebrew tribes formed a kingdom of Judah and Benjamin, ruled by the family of David. This division, which happened about A. M. 3029, and in the one hundred or one hundred and twentieth year of their kingdom, tended not a little to the hurt of both parties, by their contests. The kingdom of Israel, Ephraim, or the ten tribes, had never so much as one pious king; and often the royal family were destroyed, and others took their place. Idolatry, particularly of worshipping the golden calves of Bethel and Dan, was always their established religion, and brought miseries unnumbered on their heads. The kingdom of Judah had wicked and pious sovereigns by turns; but their frequent relapses into idolatry often occasioned distress to the country. To punish the kingdom of Judah, or the Jews, for their apostacy, God delivered them into the hand of Shishak king of Egypt, who ravaged the country, but appears to have done no hurt to Jeroboam's kingdom, as perhaps he was in league with him. There was almost perpetual war between Jeroboam and Rehoboam, and Abijah his son. In one battle Jeroboam had 500,000 of his forces cut off by the army of Abijah, which was but the half of his own. From A. M. 3049 to 3115, the kingdom of Judah for the most part followed the true God, and had considerable prosperity and success against their enemies. Jehoshaphat had an army of 1,160,000 men. Meanwhile, the Israelites under Nadab, Baasha, Elah, Omri, Ahab, Ahaziah, and Jeroboam, were generally in a most wretched condition, especially by Ahab's introduction of the worship of Baal; and by various famines, by repeated wars with the Philistines and Syrians, and by civil broils between Omri and Tibni, 1 Sam. viii.—xxxi. 2 Sam. i.—xxiv. 1 Kings i.—xxii. 1 Chron. x.—xxix. 2 Chron. i.—xx.

Not only was the kingdom of Israel, but that of Judah, brought to the very brink of ruin, after the death of Jehoshaphat; nor did his successors, Jehoram and Ahaziah, deserve a better fate. From A. M. 3120 to 3232, Jehu and his posterity governed the kingdom of Israel, the worship of Baal was abolished; but the idolatry of the calves was retained. To punish this, the kingdom was terribly ravaged, and the people murdered by the Syrians, during the reign of Jehu, and especially of Jehoahaz his son; but Jehoash and Jeroboam his son, reduced the Syrians, and rendered the kingdom of the ten tribes more glorious than ever it had been. In the beginning of this period, Athaliah for six years tyrannized over Judah. After her death, religion was promoted under Joash, by means of his uncle Jehoiada, the high priest; but they quickly relapsed into idolatry; and during the reigns of Joash, Amaziah, Uzziah, as well as of Jotham, numbers sacrificed in high places, but to the Lord their God. Nor did the kingdom recover its grandeur, till the reign of Uzziah. Under the reigns of Zechariah, Shallum, Menahem, and Pekahiah, the kingdom of the ten tribes was reduced to a most wretched condition, by their intestine broils, murder of sovereigns, and Assyrian ravages. Under Pekah, they recovered part of their grandeur; but he being murdered by Hoshea, a civil war of nine years seems to have happened; at the end of which Hoshea found himself master of the crown. Under Jotham the kingdom of Judah was moderately happy; but under Ahaz, they relapsed into idolatry, and were terribly harassed by the Philistines, Syrians, and by the ten tribes under Pekah. About A. M. 3280, the kings of the Hebrews were better than they had been since the division. Hezekiah of Judah was an eminent reformer, and Hoshea was less wicked than his predecessors; but the abounding wickedness of both kingdoms had ripened them for ruin. Provoked



with Hoshea for entering into a league with So king of Egypt, Shalmaneser king of Assyria invaded the kingdom of the ten tribes, besieged and took their cities, murdered most of the people, ripping up the women with child, and dashing infants to pieces: he carried almost all the rest captive to Hara, Halah, and Habor, by the river Gozan, and to the cities of the Medes, on the north east of the Assyrian empire; and brought the Samaritans, and placed them in their stead. Thus the kingdom was ruined two hundred and fifty-four years after its erection. Sennacherib king of Assyria, contrary to treaty, invaded the kingdom of Judah, and brought that nation to the brink of ruin. Hezekiah's piety, and Isaiah's prayer, were a means of preventing it; but under his son Manasseh, the Jews abandoned themselves to horrid impieties. To punish them, Esarhaddon king of Assyria, about the twenty-second year of Manasseh's reign, invaded Judea, reduced the kingdom, and carried Manasseh prisoner to Babylon: he also transported the remains of the Israelites to Media, and the countries adjacent. What became of them afterwards is unknown. 2 Kings i.—xxi. 2 Chron. xxi.—xxxiii. Amos ii.—ix. Hos. i.—xiii. Mic. i. ii. iii. iv. vii. Isa. i.—x. xvii. xxii. xxiv.—xxxi. xxxvi.—xxxix. 1 Chron. v. 26.

Manasseh repented, and the Lord brought him back to his kingdom, where he promoted the reformation of his subjects during the rest of his reign; but his son Amon defaced all, and rendered matters as wicked as ever. His son Josiah mightily promoted reformation, and brought it to such a pitch, as it had never been since the reigns of David and Solomon; but the people were mostly hypocritical in it, and the Lord never forgave the nation the murders, and other wickedness of Manasseh, as to the external punishment thereof. After Josiah was slain by Pharaoh-Necho king of Egypt, the people of Judah returned to their idolatry. God gave them up to servitude, first to the Egyptians, and then to the Chal-

deans. The fate of their kings, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah, was unhappy; and so was the case of their subjects during the twenty-two years of their reigns. Provoked by Zedekiah's treachery, Nebuchadnezzar invaded the kingdom, sacked and burned the cities, and murdered such multitudes, that of a kingdom, once consisting of about six millions of people, no more than a few thousands were left. The few that were left, after the murder of Gedaliah, flying to Egypt, made them suspect them guilty of the murder, and excited their fury against the Jewish nation. Thus the kingdom of Judah was ruined, A. M. 3416, about three hundred and eighty-eight years after its division from that of the ten tribes. In the seventieth year from the begun captivity, in the fourth year of Jehoiakim, and the fifty-second from the destruction of the city, the Jews, according to the edict of Cyrus king of Persia, who had overturned the empire of Chaldea, returned to their own country, under the direction of Shesbazzar or Zerubbabel, the grandson of king Jehoiachin, Joshua the high priest, and others, to the number of 42,360, and 7,337 servants of an Heathen original; but as the particulars mentioned by Ezra amount but to 29,818, and those by Nehemiah to 31,031, it seems the overplus of about 12,000, were of the remains of the ten tribes.

Vast numbers of the Jews who had agreeable settlements, remained in Babylon. After their return, the Jews, under the direction of Zerubbabel, Joshua, Ezra, and Nehemiah, rebuilt the temple and city of Jerusalem, put away their strange wives, and renewed their covenant with God, Isa. xiv. xl.—xlv. xlviii. xlix. Jer. ii. xlv. l. lii. Mic. iv. Hab. i. iii. Zeph. i. ii. iii. 2 Kings xxii.—xxv. 2 Chron. xxxiii.—xxxvi. Ezra i.—x. Neh. i.—xiii.

The Jews, after their return from Babylon, retained an aversion to idolatry, which they believed had been a chief reason of their ejection from their land; but many corruptions remained, and their troubles were not few. Their



temple wanted the ancient ark, cherubim, shechinah, pot of manna, and budding rod. The gift of prophecy ceased, after the death of Haggai, Zechariah, and Malachi. Tatnai, Shethar-boznar, Rehum, &c. opposed the building of the temple. Sanballat, Tobiah, and Geshem, opposed the repairing of the walls of Jerusalem. About A. M. 3490, or 3546, they escaped the ruin designed them by Haman. About 3653, Darius Ochus king of Persia, who is by some pretended to be the husband of Esther, and master of Haman, ravaged part of Judea, took Jericho by force, and carried off a great number of prisoners; part of which he sent into Egypt, and the rest he transported to Hyrcania, on the south of the Caspian Sea. When Alexander was in Canaan, about A. M. 3670, he was at first provoked with their adherence to the Persians, but being afterwards pacified, he confirmed to them all their privileges; and having built Alexandria, he settled vast numbers of them there, endowed with the same privileges as his Macedonian subjects. About fourteen years after, Ptolemy Lagus, the Greek king of Egypt, to revenge their fidelity to Laomedon his rival, ravaged Judea, took Jerusalem, and carried 100,000 Jews prisoners to Egypt, but used them so kindly, and even assigned them places of power and trust, that many of their countrymen followed them of their own accord. It seems, that, about eight years after, he transported another multitude of Jews to Egypt, and every where gave them equal privileges as Alexander had done. About the same time, Seleucus-Nicator having built about thirty new cities in Asia, sixteen of which were called Antioch, nine Seleucia, six Laodicea, settled in them as many Jews as he could, they being reckoned most faithful to their friendly sovereigns; and bestowed on them the same privileges as they had at Alexandria: nor did Antiochus Theos, his grandson, less favour them. Ptolemy Philadelphus of Egypt, about 3720, at his own expence, bought the freedom of all the Jewish slaves in Egypt;

and Ptolemy Euergetes offered a vast number of victims at Jerusalem for his victories over the Syro-grecians, and was extremely kind to Joseph and other Jews. Ptolemy Philopater, having defeated Antiochus the Great, offered a great multitude of victims at Jerusalem; but provoked with the priests, for hindering his entrance into the Holy of Holies, and at the affright he had received in attempting it, he issued forth murderous decrees against all the Jews in his dominions. Antiochus the Great soon after invaded Judea, and the Jews readily revolted to him. To reward this, he repaired their temple at his own expence, and assigned twenty thousand pieces of silver, fourteen hundred measures of wheat, and confirmed to them all the privileges which had been ratified to them by Alexander. Such dispersed Jews as settled at Jerusalem, he for three years exempted from tribute. Such as were slaves to his subjects, he ordered to be set free; but Scopas quickly reduced Judea, and put an Egyptian garrison into Jerusalem. Under Philometer, Onias, who, about 3850, built a temple at On, or Heliopolis, in Egypt, after the model of that at Jerusalem, and Dositheus, had almost the whole management of the Egyptian state. About A. M. 3828, Heliodorus, by his master Seleucus' orders, attempted to pillage the temple; but an angel affrighted him. Soon after Antiochus Epiphanes came to the Syrian throne, and severely the Jews felt the effects of his fury and madness. Because Onias the high priest refused to comply with some imitations of the Heathen, he turned him out, and sold it to Jason his brother for three hundred and fifty talents of silver. Soon after he took it from him, and sold it to Menelaus, a third brother, for six hundred and fifty talents of silver. About A. M. 3834, Antiochus, enraged with the Jews, for rejoicing at the report of his death, and for the peculiar form of their worship, in his return from Egypt, forced his way into Jerusalem, murdered 40,000, and sold as many more for slaves to the Heathen around, carried off a great part of the

sacred furniture, with about one thousand eight hundred talents of gold and silver, which he found in the treasury; and appointed two of his most savage friends, Philip the Phrygian, and Andronicus, to govern Judea and Samaria, as his deputies. About two years after, enraged at the check his designs against Egypt met with from the Romans, he, in his return, ordered his troops to pillage the cities of Judea, murder the men, and sell the women and children for slaves. On a Sabbath-day, Apollonius, his general, craftily entered Jerusalem, killed multitudes, and carried off 10,000 prisoners. Antiochus built a fort adjacent to the temple, whence his garrison might fall upon the people who came to worship in the courts; the temple was soon after dedicated to Jupiter Olympius, an idol of Greece, and his statue was erected on the altar of burnt offering. For two thousand three hundred mornings and evenings, or three years and about two months, the daily sacrifice was stopped, and the temple rendered a shambles of murder, and of all manner of baseness. Such Jews as refused to eat swines' flesh, and comply with idolatry, were exposed to all the horrors of persecution, torture, and death. While Eleazer, and the widow with her seven sons, and others, bravely suffered martyrdom, and others with ardour taught their brethren the evil of idolatrous compliances, Mattathias the priest, with his sons, chiefly Judas, Jonathan, and Simon, who were called Maccabees, bravely fought for their religion and liberties. After a variety of smaller advantages, Judas, who succeeded his father about 3840, gave Nicanor and the king's troops a terrible defeat, regained the temple, repaired and purified it, dedicated it anew, restored the daily worship of God, and repaired Jerusalem, which was now almost a ruinous heap. After he had for four years more, with a small number of troops, proved a terrible scourge to the Syrians, and other Heathens around, the Edomites, Arabs, &c. he was slain, and Jonathan his brother succeeded him, as high priest

and general. He and his brother Simon, who succeeded him, wisely and bravely promoted the welfare of the church and state, and were both basely murdered. Hircanus, Simon's son, succeeded him, A. M. 3869; he at first procured a peace with the Syrians, and soon after threw off the yoke. He subdued Idumea, and forced the inhabitants to be circumcised, and to accept the Jewish religion: he reduced the Samaritans, and demolished their temple at Gerizzim, and Samaria their capital. His son Alexander Janneus succeeded him, A. M. 3899. He reduced the Philistines, and obliged them to accept circumcision: he also reduced the country of Moab, Ammon, Gilead, and part of Arabia. Under these three reigns alone, the Jewish nation was independent after the captivity. His widow governed nine years with great wisdom and prudence. After her death, the nation was almost ruined with civil broils, raised by the Pharisees, who had hated Alexander for his cruelties, and their opposers: and in 3939, Aristobulus invited the Romans to assist him against Hircanus, his elder brother. They turning his enemy, quickly reduced the country, took Jerusalem by force; and Pompey, and a number of his officers, pushed their way into the sanctuary, if not the Holy of Holies, to view the furniture thereof. About nine years after, Crassus the Roman general, to obtain money for his mad Parthian expedition, pillaged the temple of its valuables, to the worth of eight thousand talents of gold and silver. After Judea had, for more than thirty years, been a scene of ravage and blood, and during twenty-four of which, had been oppressed by Herod the Great, assisted by Antony the Roman Triumvir, got himself installed in the kingdom. Finding that neither force nor flattery could make his reign easy, he, about twenty years before our Saviour's birth, with the Jews' consent, began to build the temple; in three years and a half the principal parts were finished, and the rest not till eight years after, if ever, Mic. v. 3. Ezek. xxi. 27.



Dan. ix. 24, 25. Deut. xxviii. 68. Joel iii. 16, 17. Psal. lxxviii. 29, 30. Zech. ix. 8, 13—16. Dan. viii. 9—14. xi. 11, 14, 28—35. About this time, the Jews every where had hopes of the appearance of their Messiah, to free them from their bondage, and bring their nation to the summit of temporal glory. The Messiah, or Christ, and his forerunner, John the Baptist, actually appeared: both were born about A. M. 4000, which is four years before our common æra. Instigated by fear of losing his throne, Herod sought to murder him in his infancy. When he assumed his public character, and after his resurrection, many of the Jews believed on him, and these chiefly of the poorer sort; but the most part, offended with the spiritual nature of his office, his mean appearance, and sorry retinue, reproached, persecuted, and at last got him betrayed, and crucified between two thieves, as if he had been a noted malefactor, and wished his blood might be on them and their children. The Jews' rejection of Christ was wisely ordered of God; it fulfilled the antient prophecies; it demonstrated, that the report of Jesus's Messiahship, was far from being supported with carnal influence; and by this means, the Jews came to be standing monuments of his birth, amidst almost every nation under heaven.

The sceptre was now wholly departed from Judah. About twenty-seven years before Christ's death, Judea was reduced into a province. After our Saviour's ascension, their misery gradually increased. Some false prophets, as Judas and Theudas, had already arisen; now their number exceedingly multiplied: Simon Magus, Dositheus the Samaritan, and the Egyptian, who led 4,000 men into the wilderness, were of this sort. Under Fœlix's government, pretended Messiahs were so numerous, that sometimes one was apprehended every day. Caligula had wreaked his rage on the Jews, for refusing to worship his statue, if Herod had not soothed him, or death prevented him. At Cæsarea, 20,000 of the Jews

were killed by the Syrians in their mutual broils, and the rest expelled from the city. To revenge which, the Jews murdered a vast number of Syrians in Syria, and Canaan; and were in no small numbers murdered in their turn. At Damascus, 10,000 unarmed Jews were killed; and at Bethshan, the Heathen inhabitants caused their Jewish neighbours to assist them against their brethren, and then murdered 13,000 of their assistants. At Alexandria, the Jews murdered multitudes of the Heathen, and were murdered in their turn, to the number of about 50,000. The Jews of Peri warred with their Heathen neighbours of Philadelphia, about adjusting their territory. Both Jews and Galileans warred on the Samaritans, who had murdered some Galileans in their way to a solemn feast at Jerusalem. War too, often raged in the empire, between the different pretenders to sovereignty.

About A. D. 67, Cestius Gallus, the Roman governor of Syria, laid siege to Jerusalem; but most unaccountably raised it, and was pursued at the heels by some of the Jewish rebels. The Christians according as Jesus had warned them, took this opportunity to leave the city, and the country westward of Jordan, and retired to Pella, a place on the east of Jordan. Soon after, the Romans under Vespasian, invaded the country from the north east, besieged and took Galilee, Chorazin, Bethsaida, Capernaum, &c. where Christ had been especially rejected, and sometimes murdered almost all the inhabitants. Almost every where, the Jews resisted even unto madness; and sometimes murdered themselves, rather than yield, even to the most compassionate generals of Rome. While the Romans destroyed them in multitudes, the zealots of the Jewish nation, with enraged madness, fought with one another. At Jerusalem, the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within, murdered



one another, and sometimes united to make a desperate, but unsuccessful sally on the Romans: they even murdered the inhabitants in sport, to try the sharpness of their swords. At last Eleazer's party was treacherously massacred by their brethren. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender; but, mad on their own ruin, they scorned every proposal. The multitudes of unburied carcasses corrupted the air, and produced a pestilence. The famine was hastened on by their destruction of one another; the magazines failed, till people fed on one another, and even ladies broiled their sucking infants, and ate them. After a siege of six months, the city was taken: provoked with their obstinacy, the Romans murdered almost every Jew they met with. Titus was bent to save the temple; but a false prophet having persuaded 6,000 Jews to take shelter in it, all of whom were burnt or murdered therein, a Roman soldier set it on fire with a brand he cast; nor could all the authority of Titus make his troops, who highly regarded him, attempt to extinguish the flames. The outcries of the Jews, when they saw it on fire, were almost infernal. The whole city, except three towers, and a small part of the wall, was razed to the ground. Turnus Rufus, a Roman commander, caused the foundation of the temple to be ploughed up, and other places of the city; and the soldiers dug up the rubbish in quest of money, and it seems ripped up some Jews to procure the gold they were supposed to have swallowed. Titus wept as he beheld the ruins, and bitterly cursed the obstinate wretches, who had forced him to raze it. Soon after, the forts of Herodiön and Macheron were taken, and the garrison of Massada murdered themselves, rather than surrender. At Jerusalem alone, we read, 1,100,000 perished by sword, famine, and pestilence. In other places 250,000 were cut off. Every Jew in the empire was required to pay the yearly half shekel of soul ransom money, which they

had paid to their temple, for the maintenance of the idolatrous capitol of Rome.

Prodigious numbers of Jews still remained, in almost every part of the Roman empire. About fifty years after, they brought a superadded ruin on their own heads. In Cyrene, Egypt, Cyprus, and Mesopotamia, they murdered about 500,000 of the Roman subjects, Heathens and Christians. With terrible bloodshed, and no small difficulty, did the conquering Trajan, about A. D. 119, reduce them. About A. D. 130, the emperor Ælius Adrian sent a colony of Romans to rebuild Jerusalem, and called it Ælia, after himself; and had prohibited the Jews to circumcise their children. Barcocheba, one of the Jewish banditti who had infested Canaan, for about an hundred years, pretended that he was the Messiah, raised a Jewish army of 200,000, and murdered all the Heathens and Christians that came in their way. About A. D. 134, Adrian's forces defeated him in battle, and after a siege of three years, took Bitter his capital; after which fifty of his fortifications quickly surrendered. In this terrible war, it is said, about 600,000 Jews were slain by the sword, besides what perished by famine and pestilence. In this war they had about fifty strong castles taken, and nine hundred and eighty five of their best towns demolished. For some time, the emperor caused annual fairs to be held for the sale of captive Jews, and transported such as dwelt in Canaan to Egypt, and every where loaded with taxes such as adhered to their religion. Adrian built a city on Mount Calvary, and erected a marble statue of a swine, over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death. Constantine farther enlarged this city: his troops repressed the Jews' attempt to seize on it. Multitudes of them had their ears cut off, and, being marked in their bodies for rebellion, were dispersed through the empire as vagabond slaves. About A. D. 360, the Jews, encouraged by Julian, Con-

stantine's nephew, and now emperor, began to rebuild their city and temple. They had scarce begun to build the temple, when a terrible earthquake killed the workmen, and scattered the materials. Soon after, Julian dying, the edict of Adrian was revived against them; and Romish guards prohibited their approach to the city: nor till the seventh century, durst they so much as creep over the rubbish to bewail it, without bribing the Roman soldiers.

However basely the Jews have complied with the delusions of the countries whither they are scattered, they have been exposed to the most outrageous abuse. At the close of the second century, Niger the usurper persecuted them, because of their adherence to Severus the emperor; and for a while Severus harassed them, on account of Adrian's edict. In the third century, Sapor king of Persia persecuted and put vast numbers of them to death; and about the same time, Manes, one of them, founded the sect of Manichees, who believed there were two Gods, a good and a bad. Dioclesian intended to persecute them; but by large sums of money they appeased his fury. In the fourth century, the council of Elvira, in Spain, prohibited Christians to eat with them. Constantine the Great discharged them to retain any Christians for slaves, and obliged them to undergo their share in public services, of the military, &c. It is even said that he forced multitudes of them to eat swines' flesh, or be murdered. Offended with the insult of the Christians in Egypt, and their insurrection in Palestine, Constantine's son, terribly chastised them, revived every harsh edict against them, and condemned to death such as had Christians either for their wives or servants. Encouraged by the emperor Theodosius' prohibition to pull down their synagogues, they became very insolent at the beginning of the fifth century; they crucified the image of Haman, and sometimes a Christian, in derision of our Saviour. In Egypt they insulted the Christians on the

Lord's day. Provoked herewith, the Christians in Macedonia, Dacia, Chalcis, Syria, and Egypt, killed prodigious numbers of them, especially at Alexandria. In the isle of Minorca, vast numbers of them were forced to turn Christians, or hide themselves in caves of the earth. About A. D. 432, one Moses of Crete, pretending that he, as their Messiah, would lead them safe through the sea to Canaan; a vast number of them threw themselves into the deep from a precipice, and were drowned. Just after, many of them, for the sake of the presents given to new converts, were baptized at Constantinople.

In the sixth century, Cavades, and the two Chosroes, kings of Persia, terribly harassed them; but the latter Chosroes was afterwards reconciled to them, and gratified their malice with the murder of about 90,000 Christians, at the taking of Jerusalem, A. D. 614. About 530, the emperor Justinian discharged them to make testaments, or to appear witness against the Christians, and prohibited those in Africa the exercise of their religion. Soon after, one Julian of Canaan set up for Messiah. He and his followers did infinite mischief to the Christians; but in the end 20,000 of them were slain, and as many taken, and sold for slaves. Just after, numbers of Jews were executed for occasioning a revolt at Cæsarea. And to revenge their assistance of the Goths at the siege of Naples, the Greek general Belisarius, and his troops, killed as many of them as they could find, men or women. In A. D. 602, they were severely punished for the massacre of the Christians at Antioch. Heraclius the emperor soon after banished them from Jerusalem. Multitudes in Spain and France were forced to become Christians: and the councils of Toledo encouraged their sovereigns to oblige them to do so. About A. D. 700, when Erica king of Spain complained, that the Jews of that nation had conspired with those of Africa against him, the council of Toledo ordered that they should be



all enslaved, and their children taken from them, and educated in the Christian religion. In France, a variety of edicts were made against them. Chilperic, Dagobert, and other kings, ordered, that such as refused baptism, should be banished. In this century, too, numbers of them in the east imagined Mohammed the Messiah; and one of them assisted him in compiling his Alcoran.

In the eighth and ninth centuries the miseries of the Jews still continued. In the east, Caliph Zady permitted his subjects to abuse them. About 760, Jaafa the Imam ordered that such as embraced Mohammedanism should be their parents' sole heirs. About 841, Caliph Wathek persecuted them, because some of their number had embezzled his revenues: and he fined such as refused to embrace Mohammedanism. Motawakhel his successor deprived them of all their honour and trust; and, marking them with infamy, caused them to wear leathern girdles, and ride without stirrups on asses and mules. Sundry of his successors persecuted them in a manner still more severe. While the emperor Leo Isaurus heartily hated them, the promoters of image worship obliged the Jews to comply, and curse themselves with the curse of Gehazi, if they did it not from the heart. In France and Spain the people terribly insulted them. Probably provoked with this usage, they invited the Normans into France, and betrayed Bourdeaux, and other places, into their hands.

In the tenth, eleventh, and twelfth centuries, their miseries rather increased; partly through their own divisions, and partly by the persecutions which they underwent. About A. D. 1037, we find about 900,000 of them near Babylon, and yet about two years after, all their academies there, if not also their schools, were ruined. About A. D. 1020, Hakem, the founder of the Drusian religion, for a while persecuted them in Egypt. Besides the common miseries which they sustained in the east, by the Turkish and holy war, it is shocking to



think what multitudes of them the crusaders, in this and the two following centuries, murdered in Germany, Hungary, Asia Minor, and wherever they could find them, as they marched to recover Canaan from the Mohammedans; and what numbers of Jewish parents murdered their own children, that the crusaders might not cause them to be baptized. The contention between the Moors and Spaniards might have procured them some ease in Spain, had not their own mutual broils rendered them miserable. In France, multitudes of them were burnt, others were banished, and others had their goods confiscated, by order of king Philip; and such as offered to sell their effects, and remove, could get none to buy them. About A. D. 1020, they were banished from England, but afterwards they returned; and had some respite: on account of their attending at the coronation of king Richard I. the mob fell upon, and murdered, a great many of them. This popular fury was prohibited by law, but it still raged, A. D. 1189 and 1190, at London, and elsewhere. Richard had scarcely gone off to the sacred war, than the populace rose and murdered multitudes of them, intending not to leave one alive in the country. About 1,500 of them got into the city of York, and thought to defend themselves in it. A furious siege obliged them to offer to ransom their lives with money. This being refused, they first killed their wives and children; and then retiring to the palace, burnt it on themselves.

Nor in the thirteenth and fourteenth centuries was their condition any better. In Egypt, Canaan, and Syria, the crusaders still harassed and murdered them, till themselves were expelled from those places. The rise of the Mamlucks turned to their misery in Egypt. Provoked with their mad running after pretended Messiahs, Caliph Nasser scarce left any of them alive in his dominions of Mesopotamia, &c. In Persia, the Tartars murdered them in multitudes: in Spain, Ferdinand persecuted them

furiously. About 1260, the populace of Arragon terribly harassed them. Henry III. of Castile, and his son John, persecuted them; and in the reign of the last, prodigious numbers were murdered. About 1349, the terrible massacre of the Jews at Toledo forced many of them to murder themselves, or change their religion. After great cruelties exercised on them, they were, in A. D. 1253, banished from France. In 1275, they were recalled; but in 1300, king Philip banished them, that he might enrich himself with their wealth. In 1312, they obtained re-admission, for a great sum of money; but in 1320, and 1330, the crusades of the fanatic shepherds, who wasted the south of France, terribly massacred them wherever they could find them; and besides, 15,000 were murdered on another occasion. In 1358, they were banished from France, since which time few of them have entered that country. After repeated harassments from both kings and people, and six former banishments, founded on causes mostly pretended, king Edward, in 1291, for ever expelled them from England, to the number of 160,000. He permitted them to carry their effects and money with them to France, where, in his own dominions, he confiscated all to his own use, so that most of them died through want. In Italy they had most respite, yet they underwent some persecution at Naples. Pope John XXII. pretending that they had *affronted the holy cross*, ordered their banishment from his territories; but recalled the edict for the sake of a hundred thousand florins. A pretty piece of pontifical finesse! In this period two false Messiahs appeared in Spain; one Zechariah, about 1258, and one Moses, in 1290.

In the fifteenth, sixteenth, and seventeenth centuries, their misery continued. In Turkey, we know of no persecution which they have suffered, but what the common tyranny of the government, and their own frauds, have brought on them. In Persia they have been terribly used, especially by the two Shah Abbas': from 1663 to

1666, the murder of them was so universal, that but a few escaped to Turkey.

In Portugal and Spain, they have been miserably handled. About A. D. 1420, Vincent half converted 200,000 of them to Popery. The infernal inquisition was appointed, to render their conversion sincere and completé. About 1492, six or eight thousand Jews were banished from Spain. Partly by drowning, in their passage to Africa, partly by hard usage, the most of these were cut off, and many of their carcasses lay in the fields, till the wild beasts devoured them. The African Mohammedans shut their gates against the poor remains, and many were obliged to sell their children to the Moors for slaves, to obtain food for the support of their life. About 1412, 16,000 Jews were forced to profess Popery at Naples. About 1472, they were barbarously massacred in the dominions of Venice. In Germany, they have had plenty of hardship. In Saxony, and elsewhere, they have been loaded with taxes; they have been banished from Bohemia, Bavaria, Cologne, Nuremburgh, Augsburg, and Vienna; they have been terribly massacred in Moravia, and plundered in Bonna and Bamberg, Deut. xxviii. 15.—68. xxix. 19.—28. xxxi. 29. xxxii. 18—35. Psal. xxi. 8—2. lxix. 19.—28. Isa. v. xxiv. lxix. lxv. 1—16. lxvi. 3—6, 24. Dan ix. 26, 27. Zech xi. Matth. viii. 11, 12. xxi. 41. xxiii. xxiv. xxii. 1—7. Luke xxi. xix. 41—44. Thus they have continued scattered, contemned, persecuted, and enslaved, among almost all nations, not mixed with any in the common manner, but as a body distinct by themselves. While they are standing witnesses of the dreadful guilt of his murder, and of the truth of his divine predictions, they continue obstinate rejecters of Jesus; and contrary to all means, harsh or gaining, they improve their antient ceremonies and covenant relation to God, as a means of hardening themselves in their unbelief. About A. D. 1650, three hundred rabbin, and a multitude of other Jews, assembled in the plain of Ageda in

Hungary, and had a serious dispute, whether the Messiah were come? and whether Jesus of Nazareth were he? Many seemed in a fair way to believe the truth; but the popish doctors present, by their mad extolling of the papal power, the worship of the Virgin Mary and other saints, prevented it, and strengthened their prejudice against the Christian faith. At present their number is computed to be 3,000,000, one of which resides in the Turkish empire; 300,000 in Persia, China, India on the east and west of the Ganges, or Tartary; and 1,700,000 in the rest of Europe, Africa, and in America.

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## CHAP. II.

### A PARTICULAR ACCOUNT OF THE STATE OF THE JEWISH NATION AT THE BIRTH OF JESUS CHRIST.

THE state of the Jews was not much better than that of other nations at the time of Christ's appearance on earth. They were governed by Herod, who was himself tributary to the Roman people. His government was of the most vexatious and oppressive kind. By a cruel, suspicious, and overbearing temper, he drew upon himself the aversion of all, not excepting those who lived upon his bounty.

Under his administration, and through his influence, the luxury of the Romans was introduced into Palestine, accompanied with the vices of that licentious people. In a word, Judea, governed by Herod, groaned under all the corruption which might be expected from the authority and example of a prince, who, though a Jew in outward profession, was, in point of morals and practice, a contemner of all laws human and divine\*.

\* Mosheim, vol. i. p. 31.



After the death of this tyrant, the Romans divided the government of Judea between his sons. In this division one half of the kingdom was given to Archelaus, under the title of Esarch. Archelaus was so corrupt and wicked a prince, that at last both Jews and Samaritans joined in a petition against him to Augustus, who banished him from his dominions about ten years after the death of Herod the Great. Judea was by this sentence reduced to a Roman province, and ordered to be taxed\*.

The governors whom the Romans appointed over Judea were frequently changed, but seldom for the better. About the sixteenth year of Christ, Pontius Pilate was appointed governor, the whole of whose administration, according to Josephus, was one continual scene of venality, rapine, and of every kind of savage cruelty. Such a governor was ill calculated to appease the ferments occasioned by the late tax. Indeed Pilate was so far from attempting to appease, that he greatly inflamed them, by taking every occasion of introducing his standards, with images, pictures, and consecrated shields, into their city; and at last by attempting to drain the treasury of the temple, under pretence of bringing an aqueduct into Jerusalem. The most remarkable transaction of his government, however, was his condemnation of Jesus Christ; seven years after which he was removed from Judea†.

However severe the authority which the Romans exercised over the Jews, yet it did not extend to the entire suppression of their civil and religious privileges. The Jews were in some measure governed by their own laws, and permitted the enjoyment of their religion. The administration of religious ceremonies was committed as before to the high priest, and to the sanhedrim; to the former of whom the order of priests and levites was in the usual subordination; and the form of outward

\* Mosheim, vol. i. p. 32.

† Encyc. Brit. vol. ix. p. 136.



worship, except in a very few points, suffered no visible change. But, on the other hand, it is impossible to express the disquietude and disgust, the calamities and vexations, which this unhappy nation suffered from the presence of the Romans, whom their religion obliged them to regard as a polluted and idolatrous people; particularly from the avarice and cruelty of the pretors, and the frauds and extortions of the publicans: so that, all things considered, their condition who lived under the government of the other sons of Herod, was much more supportable than the state of those who were immediately subject to the Roman jurisdiction\*.

It was not, however, from the Romans only that the calamities of this miserable people proceeded. Their own rulers multiplied their vexations, and debarred them from enjoying any little comforts which were left them by the Roman magistrates. The leaders of the people, and the chief priests, were, according to the account of Josephus, profligate wretches, who had purchased their places by bribes, or by other acts of iniquity, and who maintained their ill-acquired authority by the most abominable crimes. The inferior priests, and those who possessed any shadow of authority, were become dissolute and abandoned to the highest degree. The multitude, excited by these corrupt examples, ran headlong into every kind of iniquity; and by their endless seditions, robberies, and extortions, armed against themselves both the justice of God and vengeance of man†.

About the time of Christ's appearance, the Jews of that age concluded the period pre-determined by God to be then completed, and that the promised Messiah would suddenly appear. Devout persons waited day and night for the consolation of Israel; and the whole nation, groaning under the Roman yoke, and stimulated by the desire of liberty or of vengeance, ex-

\* Mosheim.

† Mosheim, vol. i. p. 38.

pected their deliverer with the most anxious impatience.

Nor were these expectations peculiar to the Jews. By their dispersion among so many nations, by their conversation with the learned men among the heathens, and by the translations of their inspired writings into a language almost universal, the principles of their religion were spread all over the east. It became the common belief that a prince would arise at that time in Judea, who would change the face of the world, and extend his empire from one end of the earth to the other\*.

The whole body of the people looked for a powerful and warlike deliverer, who they supposed would free them from the Roman authority. All considered the whole of religion as consisting in the rites appointed by Moses, and in the performance of some external acts of duty. All were unanimous in excluding the other nations of the world from the hopes of eternal life.

Two religions flourished at this time in Palestine, the Jewish and Samaritan. The Samaritans blended the errors of paganism with the doctrines of the Jews.

The learned among the Jews were divided into a great variety of sects: the Pharisees, the Sadducees, and Essenes, eclipsed the other denominations.

The most celebrated of the Jewish sects was that of the Pharisees. It is supposed by some that this denomination subsisted about a century and a half before the appearance of our Saviour. They separated themselves not only from pagans, but from all such Jews as complied not with their peculiarities. Their separation consisted

\* Robertson.—About this period the pagans expected some great king of glorious person to be born. Hence Virgil, the Roman poet, who lived at this time, in his fourth eclogue, describes the blessings of the government of some great person, who was, or should be born about this time, in language agreeable to the Jewish prophet's description of the Messiah and his kingdom.

chiefly in certain distinctions respecting food and religious ceremonies. It does not appear to have interrupted the uniformity of religious worship, in which the Jews of every sect seem to have always united\*.

This denomination, by their apparent sanctity of manners, had rendered themselves extremely popular. The multitude, for the most part, espoused their interests; and the great, who feared their artifice, were frequently obliged to court their favour. Hence they obtained the highest offices both in the state and priesthood, and had great weight both in public and private affairs. It appears from the frequent mention which is made by the evangelists of the Scribes and Pharisees in conjunction, that the greatest number of Jewish teachers, or doctors of the law, (for those were expressions equivalent to scribe) were at that time of the Pharisaical sect†.

The principal doctrines of the Pharisees are as follow:—That the oral law, which they suppose God delivered to Moses by an archangel on Mount Sinai, and which is preserved by tradition, is of equal authority with the written law. That by observing both these laws a man may not only obtain justification with God, but perform meritorious works of supererogation. That fasting, alms-giving, ablutions, and confessions, are sufficient atonements for sin. That thoughts and desires are not

\* Percy's Key to the new Testament.

† The dissensions between the schools of Hillel and Shammai, a little before the christian æra, increased the number and power of the Pharisees: Hillel and Shammai were two great and eminent teachers in the Jewish schools. Hillel was born a hundred and twelve years before Christ. Having acquired profound knowledge of the most difficult points of the law, he became master of the chief school in Jerusalem, and laid the foundation of the Talmud. Shammai, one of the disciples of Hillel, deserted his school, and formed a college, in which he taught doctrines contrary to his master. He rejected the oral law, and followed the written law only in its literal sense. These different schools long disturbed the Jewish church by violent contests. However the party of Hillel was at last victorious. *Encyc.* vol. xvii. p. 104.

sinful, unless they are carried into action.—This denomination acknowledged the immortality of the soul, future rewards and punishments, the existence of good and evil angels, and the resurrection of the body\*.

\* According to Josephus, this was no more than a *Pythagorean* resurrection; that is of the soul by its transmigration into another body, and being born anew with it. From this resurrection, he says, they excluded all who were notoriously wicked; being of opinion that the souls of such persons were transmitted into a state of everlasting woe. As to lesser crimes, they held they were punished in the body, which the souls of those who committed them were next sent into.

There seems indeed to have been entertained amongst the Jews in our Saviour's time a notion of the pre-existence of souls. How else could the disciples ask concerning the blind man, "Who did sin, this man or his parents, that he was born blind?" (John ix. 2.) And when they told Christ that "some said he was Elias, Jeremias, or one of the prophets." (Matt. xvi. 14.) the meaning seems to be, that they thought he was come into the world with the soul of Elias, Jeremias, or some other of the old prophets, transmigrated into him.

It does not appear, however, that these notions were at all peculiar to the Pharisees; and still less, that in them consisted their doctrine of the resurrection. It is a well-known fact that *the resurrection of the same body, as taught in the new testament*, was commonly believed among the Jews; and this not only in the purest, but most degenerate periods of their history. This is manifest from the story of the *seven brethren*, who, with their mother, were put to death by Antiochus Epiphanes in one day; (2 Mac. vii. xii. 43, 44.) to which story the writer of the epistle to the Hebrews, in chap. xi. 35, clearly alludes, saying, "Others were tortured, not accepting deliverance, *that they might obtain a better resurrection.*" And when Martha, the sister of Lazarus, was told that her brother should rise again, she answered, "I know that he shall rise again in the resurrection at the last day;" (John xi. 23, 24.) which implies that this doctrine was at that time a well-known and acknowledged truth. Luke also says expressly, that *the Pharisees confess the resurrection.* (Acts xxiii. 8.) And Paul, speaking before Felix of his hope towards God, says, "Which they themselves (the Pharisees) *also allow, that there shall be a resurrection both of the just and unjust.*" (Acts xxiv. 15.) If the doctrine of the resurrection, as held by the Pharisees, had been nothing more than the Pythagorean transmigration, it is beyond all credibility that such testimony would have been borne of it. Josephus therefore must either have grossly mistaken the faith of his countrymen, or, which is more probable, wilfully



The peculiar manners of this sect are strongly marked in the writings of the evangelists, and confirmed by the testimony of the Jewish authors. The former are well known. According to the latter, they fasted the second and fifth day of the week, and put thorns at the bottom of their robes, that they might prick their legs as they walked. They lay upon boards covered with flint-stones, and tied thick cords about their waists. They paid tithes as the law prescribed, and gave the thirtieth and fiftieth part of their fruits; adding voluntary sacrifices to those which were commanded. They were very exact in performing their vows.—The Talmudic books mention several distinct classes of Pharisees, among whom were the Truncated Pharisee, who, that he might appear in profound meditation, as if destitute of feet, scarcely lifted them from the ground; and the Mortar Pharisee, who, that his contemplations might not be disturbed, wore a deep cap in the shape of a mortar, which would only permit him to look upon the ground at his feet. Such expedients were used by this denomination, to captivate the admiration of the vulgar; and under the appearance of singular piety, they disguised the most licentious manners\*.

The sect of the Sadducees derived its origin and name from one Sadoc, who flourished in the reign of Ptolemy Philadelphus, about two hundred and sixty-three years before Christ. The chief heads of the Sadducean doctrine are as follow:—All laws and traditions, not comprehended in the written law, are to be rejected as merely human inventions. Neither angels nor spirits have a distinct

misrepresented it, to render their opinions more respected by the Roman philosophers, whom he appears to have been on every occasion desirous to please.

\* Enfield. Whether they rejected all the sacred books, except the Pentateuch of Moses, has been disputed. Prideaux contends that they did. The arguments for the contrary may be seen in Parkhurst's Gr. Lex. under *Σαδδουκαῖοι*.



existence, separate from their corporeal vestment: the soul of man therefore expires with the body. There will be no resurrection of the dead, nor rewards and punishments after this life. Man is not subject to irresistible fate, but has the framing of his condition chiefly in his power. Polygamy ought to be practised.

The practices of the Pharisees and Sadducees were both perfectly suitable to their sentiments. The former were notorious hypocrites, the latter scandalous libertines.

The Essenes were a Jewish sect. Some suppose they took their rise from that dispersion of their nation which took place after the Babylonish captivity. They maintained that rewards and punishments extended to the soul only, and considered the body as a mass of malignant matter, and the prison of the immortal spirit. The greatest part of them considered the laws of Moses, as an allegorical system of spiritual and mysterious truth, and renounced all regard to the outward letter in its explanation. The leading traits in the character of this sect were that they were sober, abstemious, peaceable, lovers of retirement, and had a perfect community of goods. They paid the highest regard to the moral precepts of the law; but neglected the ceremonial, excepting what regarded personal cleanliness, the observation of the sabbath, and making an annual present to the temple at Jerusalem. They commonly lived in a state of celibacy, and adopted the children of others, to educate them in their own principles and customs. Though they were in general averse to swearing, or to requiring an oath, they bound all whom they initiated by the most sacred vows to observe the duties of piety, justice; fidelity, and modesty; to conceal the secrets of the fraternity, to preserve the books of their instructors, and with great care to commemorate the names of the angels.

Philo mentions two classes of Essenes, one of which followed a practical institution—the other professed a theore-

tical institution. The latter, who were called Therapeutæ, placed their whole felicity in the contemplation of the divine nature. Detaching themselves entirely from secular affairs, they transferred their property to their relations and friends, and retired to solitary places, where they devoted themselves to a holy life. The principal society of this kind was formed near Alexandria, where they lived not far from each other in separate cottages, each of which had its own sacred apartments, to which the inhabitants retired for the purposes of devotion\*.

Besides these eminent Jewish sects, there were others of inferior note at the time of Christ's appearance.

The Herodians derived their name from Herod the Great. Their distinguishing tenet appears to have been, that it is lawful, when constrained by superiors, to comply with idolatry, and with a false religion. Herod seems to have formed this sect on purpose to justify himself in this practice, who, being an Idumean by nation, was indeed half a Jew, and half a pagan. He, during his long reign, studied every artifice to ingratiate himself with the emperor, and to secure the favour of the principal personages in the court of Rome. Josephus informs us that his ambition, and his entire devotion to Cæsar and his court, induced him to depart from the usages of his country, and in many instances to violate its institutions. He built temples in the Greek taste, and erected statues for idolatrous worship, apologizing to the Jews that he was absolutely necessitated to this conduct by the superior powers. We find the Sadducees, who denied a future state, readily embraced the tenets of this party: for the same persons who in one of the gospels are called Herodians, are in another called Sadducees†.

\* Enfield, vol. ii. p. 186. [For a more particular account of these Jewish sects, see *Josephus's Antiquities* and *Prideaux's Connection*; also *Parkhurst's Gr. Lex.*]

† Comp. Mark viii. 15. with Matt. xvi. 6. Harwood's *Introd.* vc 1, i. p. 235.

The Gaulonites\* derived their name from one Judas Theudas, a native of Gaulon, in Upper Galilee, who in the tenth year of Jesus Christ excited his countrymen, the Galileans, and many other Jews, to take arms, and venture upon all extremities, rather than pay tribute to the Romans. The principles he instilled into his party were, not only that they were a free nation, and ought not to be in subjection to any other; but that they were the elect of God, that he alone was their governor, and that therefore they ought not to submit to any ordinance of man. Though Theudas was unsuccessful, and his party in their very first attempt entirely routed and dispersed; yet so deeply had he infused his own enthusiasm into their hearts, that they never rested, till in their own destruction they involved the city and temple†.

Many of the Jews were attached to the oriental philosophy concerning the origin of the world. From this source the doctrine of the Cabala is supposed to have been derived. That considerable numbers of the Jews had imbibed this system, appears evident both from the books of the new testament‡, and from the ancient history of the christian church. It is also certain that many of the gnostic sects were founded by Jews§.

Whilst the learned and sensible part of the Jewish nation was divided into a variety of sects, the multitude was sunk into the most deplorable ignorance of religion; and had no conception of any other method of rendering themselves acceptable to God, than by sacrifices, washings, and other external rites and ceremonies of the Mosaic law. Hence proceeded that dissoluteness of manners which prevailed among the Jews during Christ's ministry on earth. Hence also the divine Saviour compares the

\* Called Galileans, Luke xiii. 1.

† Percy's Key to the New Testament.

‡ Matt. x. 6. xv. 24, 25. John ix. 39.

§ Mosheim, vol. i. p. 38.

people to sheep without a shepherd, and their doctors to men who, though deprived of sight, yet pretended to shew the way to others\*.

In taking a view of the corruptions, both in doctrine and practice, which prevailed among the Jews at the time of Christ's appearance, we find that the external worship of God was disfigured by human inventions. Many learned men have observed that a great variety of rites were introduced into the service of the temple, of which no traces are to be found in the sacred writings. This was owing to those revolutions which rendered the Jews more conversant than they had formerly been with the neighbouring nations. They were pleased with several of the ceremonies which the Greeks and Romans used in the worship of the pagan deities, and did not hesitate to adopt them in the service of the true God, and add them as an ornament to the rites which they had received by divine appointment.

The Jews multiplied so prodigiously, that the narrow bounds of Palestine were no longer sufficient to contain them. They poured, therefore, their increasing numbers into the neighbouring countries with such rapidity, that at the time of Christ's birth there was scarcely a province in the empire where they were not found carrying on commerce, and exercising other lucrative arts. They were defended in foreign countries against injurious treatment by the special edicts of the magistrates. This was absolutely necessary, since in most places the remarkable difference of their religion and manners from those of other nations, exposed them to the hatred and indignation of the ignorant and bigotted multitude. "All this (says doctor Mosheim) appears to have been most singularly and wisely directed by the adorable hand of an interposing providence, to the end that this people, which was the sole depository of the true religion, and of the knowledge of one supreme God,

\* Mosheim, vol. i. p. 38.



being spread abroad through the whole earth, might be every where, by their example, a reproach to superstition, contribute in some measure to check it; and thus prepare the way for that yet fuller discovery of divine truth which was to shine upon the world from the ministry and gospel of the son of God\*.”

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### CHAP. III.

AN INTERESTING NARRATIVE OF THE SUFFERINGS AND REVOLUTIONS WHICH THEY HAVE MET WITH IN ENGLAND.

HOW soon any Jews settled in Great Britain is unknown: but from the spread of Christianity among the Britons, previously to its establishment under Constantine, it is reasonable to infer, that there had long been some synagogues† here to serve as *stubs of propagation* for the new faith. The inroads of the Saxons and Danes obliterated much of the imperfect conversion of the native inhabitants. At this period the Jews with singular liberality, patronised the civilization of these barbarous heathens, by endowing Christian monasteries. In a charter of Witglaff, king of Mercia, made to the monks of Croyland, we find confirmed to them not only such lands as had, at any time, been given to the monastery by the kings of Mercia, but also all their possessions

\* Mosheim, vol. i. p. 42.

† From the preface to Leland's Collections, it appears that Mr. Richard Waller believed the Jews to have been settled in England during the supremacy of the Romans; the ground of his conjecture being this: Above seventy years ago, there was found at London, in Mark-lane, a Roman brick, having on one side a bas relief, representing Sampson driving the foxes into a field of corn, which brick was the key of an arched vault, discovered at the same time full of burnt corn; and from the elegance of the sculpture, and other criteria, it was inferred, that this brick could be no work of latter ages, and if of Romans, of Roman Jews, from its subject.



whatever, whether they were originally bestowed on them by Christians or Jews. *Omnes terras et tenementa, possessiones et eorum peculia, quæ reges Merciorum et eorum procures, vel alii fideles Christiani, vel Judæi, dictis monachis dederunt.* Nearly a hundred years earlier, the Jews must have been numerous in England, since the twenty-fourth paragraph of the Canonical Excerptions, published by Eggbright, archbishop of York, in 740, forbids any Christians to be present at the Jewish feasts.

Indeed, during the feudal ages, the Jews seem to have been the most opulent, polished, and literate portion of the laity. They were the only bankers, or, as the vulgar term them, *usurers* of the time. They conducted what there existed of foreign trade, and often visited the civilized south of Europe. They wrought most of the gold and silver ornaments for altars. William Rufus, who (as Tovey says) "was no better than an infidel," not only permitted, but encouraged them to enter into solemn contests with his bishops concerning the true faith; swearing, by the faith of St. Luke, that, if the Jews got the better in the dispute, he would turn Jew himself. Accordingly, in his time, there was a public meeting of the chief leaders on both sides in London, when the Jews opposed the Christians with so much vigour, that the bishops and clergy were not without some solicitude how the disputations might terminate. No other class of men was at that period enlightened enough to cope with the priesthood. Some young Jews were so imprudent as even to value themselves upon their infidelity. The son of one Mossey, of Wallingford, to laugh at the votaries of St. Frideswide, would sometimes crook his fingers, and then pretend he had miraculously made them straight again: at other times he would halt like a cripple, and then in a few minutes skip and dance about, bidding the crowd observe how suddenly he had cured himself.

Henry II., in the twenty-fourth year of his reign, granted a burial place to the Jews on the outside of every city where they dwelt: proof they were numerous and respected. In this reign, one Joshua, a Jew, furnished the rebels in Ireland with great sums of money. And one Sancto, of Bury Saint Edmund's, took in pledge certain vessels appointed for the service of the altar. Others were grown so presumptuous as even to scoff at, and ridicule, the highest dignitaries of the Church. We may in part owe to them the spirit which dictated the Constitutions of Clarendon. In 1188, the parliament at Northampton proposed to assess the Jews at sixty thousand pounds, and the Christians at seventy thousand, toward a projected war. The Jews must have been very rich or the parliament very tyrannical.

Under Richard I. the prejudices of the populace were set loose against the Jews. A crusade had been resolved on. The declamations of the clergy in favour of this holy war stirred up the intolerance of the vulgar. In London, a riotous populace broke open and plundered the houses of the Jews. Three persons only were punished, who by mistake had injured the houses of Christians. In six months the flame became general. The most formidable explosion happened at Stamford-fair, which had drawn together great multitudes of people, and among them whole troops of *roaming saints*, who were preparing to go with the king to the Holy Land. These zealous men, disdaining that the enemies of Christ should abound in wealth, while they, who were his great friends, were obliged to strip their wives and children of common necessaries, to supply the charges of the voyage, persuaded themselves, that God would be highly honoured, if they should first cut the throats of the Jews, and then seize upon their money:—so ready are men to believe what makes for their worldly advantage. Accordingly they flew upon them, and, finding very little resistance from an oppressed and spiritless enemy,

quickly made themselves masters both of their persons and fortunes: the former of which they treated with all kinds of barbarity. Some few of them, indeed, were so fortunate as to get shelter in the castle; whither, as they fled without their riches, the source of all their misery, they were not earnestly pursued. And as these devout pilgrims pretended to do all this for the advancement of God's glory, to shew they were in earnest, they took shipping as fast as they could, and fled away for Jerusalem, not so much as one of them being detained by the magistrates, or any farther enquiry made by the king, into such a sanctified piece of villany. Internal trade must at that time have been chiefly conducted by the Jews, since they were assembled in such numbers at an inland fair. They had probably too bestowed, ere this, upon commerce, the important improvement of inventing *bills of exchange*, as mention seems to be made of them, by the name of *Starra* (from the Hebrew *Shetar*) in certain Latin documents of this æra. The Jews were still admitted to the liberal professions, as the cruel edict of Richard I. for registering their property, orders that their "contracts should be made in the presence of two assigned *lawyers who were Jews*, two who were Christians, and two public Notaries." This king appointed *Justicers of the Jews*, whose office it was to collect and pay into the Exchequer the taxes assessed upon that unfortunate sect. Benedict de Talemunt and Joseph Aaron were the two first of these Justicers.

The intolerant policy of Richard I. occasioned the emigration of all the wealthier Jews, and a consequent defalcation of the revenue; which was so sensibly felt, that John, in 1199, used several arts to draw them back into his kingdom; not only confirming their ancient, but offering new privileges, and particularly that of naming a high-priest by the title of *Presbyter Judæorum*. Many Jews upon this returned, and were afterwards more cruelly plundered than ever. Our Great Charter

sanctions an injustice to the Jews, by enacting, that, "If any persons have borrowed money of the Jews, more or less, and die before they have paid the debt, the debt shall not grow whilst the heir is under age," &c.

Henry III. liberated such Jews as were in prison, ordered them to be protected against the insults of Jerusalem pilgrims, and to wear upon the fore-part of their upper garment two broad stripes of white linen or parchment. In this reign, Stephen Langton, archbishop of Canterbury, and Hugo de Velles, bishop of Lincoln (in hopes to drive them away by want of sustenance) published injunctions throughout their respective dioceses, that no Christian should presume to have communication with, *or sell them any provision*, under pain of excommunication. And the same seems to have been done by the bishop of Norwich. Persons unacquainted with the nature of false zeal (continues Tovey, p. 83) when backed by authority, will scarcely believe, that the Jews had been in any great danger of starving, though the king had not interposed in this matter. Yet Rapin tells us, that when the Gerhardine heretics made their appearance in the time of Henry II. and orders were given not to relieve them, the prohibition was so punctually observed, that all those wretches miserably perished with hunger.

Be it remembered, however, that the prior of Dunstable, much about this time, granted to several Jews free liberty to reside within his lordship, and to enjoy all the privileges of it in consideration of the annual payment of two silver spoons.

During the sunshine of the king's favour (in 1230) the Jews erected a very stately synagogue in London, which surpassed in magnificence the Christian churches. But the people petitioned the king to take it from them and have it consecrated; which accordingly he complied with. In the eighteenth year of his reign, upon a petition of the inhabitants of Newcastle, he granted them the inhospitable privilege, that no Jew should ever reside among



them. This prince was not free from the confiscatory policy so common in the dark ages, but frequently pillaged the Jews; his necessities, however, would have continued to tolerate them, had not the Pope sent over the Causini, Christians and *Lombards*, who were gradually to supersede the ancient practitioners of usury, by conducting it in a manner not disapproved by the church. To such a pitch of hatred was the prejudice, which had been gradually instilled into the people against the Jews arrived, during this reign, that in 1262, when the king, refusing to stand to the agreement lately made with his barons at Oxford, withdrew into the Tower, and threatened the Londoners for taking part with his enemies; the barons suddenly entered London with great forces, and (to keep the citizens more strongly in their interest) gratified them *with the slaughter of seven hundred Jews at once*, whose houses they first plundered, and then burnt their new synagogue to the ground. It was, however, rebuilt; but, in 1270, taken from them, upon complaint of the Friars Penitents, that they were not able to make the body of Christ in quiet, for the great howlings the Jews made there during their worship.

In the third year of Edward I. a law passed the Commons concerning Judaism, which seemed to promise a qualified security; notwithstanding which, in the year 1290, and the eighteenth of his reign, the king seized upon all their real estates, and the whole community was for ever banished the kingdom. Yet no sooner (adds the historian) was the inventory made, and every thing sold to the best bidder, than the whole produce was unaccountably squandered away, without one penny being ever put aside for those pious uses which the king had talked of. From fifteen to sixteen thousand Jews were thus ruined, and then expelled. During the preceding century, they must constantly have been in a state of rapid and progressive diminution; neither is it probable that the more respectable portion of them should have

put so much confidence in edicts of recal, thus frequently and perfidiously revoked, as to have been found settled in England. Yet even these left behind them several valuable libraries, one particularly at Stamford, and another at Oxford, which last being purchased among the scholars, most of the Hebrew books were bought by the famous Roger Bacon, who, by a short note written in one of them, declared they were of great service to him in his studies. This expulsion was so complete, that no farther traces of English Jews occur until long after the reformation.

It was reserved for the generous policy of Oliver Cromwell to attempt restoring to Great Britain the industry and wealth of the Jews. During ages of unrelenting persecutions, they had, however, lost many of the virtues of their early character. Oppression had imprinted an air of meanness, of servile timidity upon their demeanor. The undistinguishing contempt of men, who ought to treat them as equals, had lessened the importance, and, therefore, the frequency of respectable character among them. This inferior degree of delicacy in points of reputation occasioned their being employed in usurious and other illegal transactions: and these practices kept alive the prejudices of the magistrate. Scarcely allowed a home, they contracted the habit of all itinerant pedlars, who never expecting to see the same customer twice, have nothing to apprehend from making an exorbitant gain upon each single transaction. Schools, synagogues, and other institutions of public instruction, were so unwillingly allotted them, and their appearance in Christian schools so shamefully resisted, that they were sunk into a degree of ignorance, which increased to themselves and others the difficulty of bettering their condition.

The first intercourse between Cromwell and the Jews was managed by means of one Henry Marten, upon whose intimations a deputation from the Jews at Amsterdam waited on the English Ambassadors there, whom they

entertained with concerts of music in their synagogues, and by means of whom they obtained permission from the *instrument-parliament*\*, to send a public envoy with proposals. After some deliberation, they fixed upon Manasseh Ben Israel †, a divine and doctor of physic, as he styled himself; in reality, a printer and bookseller; and of whom Huet tells us, that he was a chief ruler of the synagogue, and married to a wife who was related to the family of the Abrabanel, which pretends to be of the tribe of Judah, and of the house of David, by which wife having several children, he would sometimes boast of having raised up seed unto David. He was a man of great modesty and moderation, a perfect master of the letter of scripture, and very little addicted to the mystical superstitions of the Cabbala. He was much acquainted with the younger Vossius, with Blondel, and with Borchart. The Professor, Gaspar Barlcæus, addressed to him the following lines :

Si sapimus diversa, Deo vivamus amici,  
 Doctaque mens pretio constet ubique suo,  
 Hæc fidei vox summa mea est; hoc crede Menasse;  
 Sic ego Christiades, sic eris Abramides.

This Manasseh, on his arrival in England, presented an Address to the Lord Protector, recognizing his authority,

\* The leaders of the Independents held a convention at St. Alban's, on the 16th of November, 1647, at which Fairfax presided, and they drew up a plan of constitution, consonant with their republican notions, which they published under the title of *The Agreement of the People*. This constitution was afterwards realized. The nation having been called upon to choose a legislature, conformably to its provisions, by that proclamation of Cromwell's, known by the name of *The Instrument of Government*, the first parliament which met under this proclamation is called the *Instrument-parliament*. The convention, vulgarly called *Barebones-parliament*, appears to have been a second meeting of those who assembled at St. Alban's.

† Manasseh's pamphlet on this occasion, has been preserved in the *Phœnix*: a long catalogue of his writings is annexed to it.

and soliciting his protection: "For our people (says he) did in their own minds presage, that the kingly government being now changed into that of a commonwealth, the antient hatred towards them, would also be changed into good-will: that those rigorous laws, if any there be yet extant, made under the kings, against so innocent a people, would happily be repealed." He also presented, printed, and dispersed, a declaration to the commonwealth, and a treatise containing several arguments for toleration, addressed to the justice of the principled, to the prudence of the reflecting, and to the prejudices of the multitude\*. On the 4th of December, 1655, Cromwell summoned a convention, meeting, or privy-council, consisting of two lawyers, seven citizens, and fourteen noted preachers, to consult upon this request of the Jews. Among the latter, Mr. Godwin and Mr. Peters (whose works were burned along with those of Milton at the restoration) and Mr. Nye (of celebrated beard) particularly exerted themselves in favour of putting the Jews upon the like footing with other sects. So many symptoms of prejudice and intolerance escaped from others, that after a conference of four days, Cromwell began to think the measure would not be introduced to the people from the pulpits, in a manner to assist its popularity; and therefore dismissed the meeting, saying, they had rendered the matter *more doubtful* to him than it was before. On the 1st of April he took leave of Manasseh, by a polite but evasive answer. Whilst this affair was pending, the Rabbi Jacob Ben Azahel professed to entertain suspicions that Cromwell was the expected Messiah; an opinion propagated, no doubt, for the purpose of attracting a vast concourse of the lower classes of Jews into England, in case the political equality,

\* The notorious pamphlet in favour of sabbatizing, declared by the votes of the House, in March, 1649, to be erroneous, scandalous, and profane, does not appear to have had the slightest connection with the views of Manasseh and his employers.



for which Manasseh petitioned, could have been obtained. Some few must, from this period, have settled in London by connivance, since, in 1663, their register of births contained twelve names: and during the whole reign of Charles II. who introduced the sale of patents of denization, their numbers increased.

In 1684, James II. (who lost the affections of the bigotted people, as much by his disposition to tolerate both catholics and dissenters, as by his political intolerance to the adherents of Monmouth) remitted the alien duty upon all goods exported, in favour of the Jews. This was universally resented by the English merchants, who were apprehensive that the same duties would also be remitted upon all imported goods. Petitions from the Ham-  
burgh company, from the East India company, from fifty-seven of the leading merchants in the city, from the west, and from the north, were offered to the king against this equitable regulation. These illiberal beings were glad, under any pretext, to defraud some of their neighbours of the privilege to trade upon the same terms with themselves: remembering the homely proverb, "the fewer, the better cheer," they were naturally very glad to see the number of candidates lessened for the advantages they were themselves striving to obtain. After the revolution, this order was superseded, to the great joy of the Christian merchants.

In the first year of Queen Anne, a detestable statute was passed, to encourage the conversion of young Jews, by emancipating such converts from all dependence upon their parents. And in the sixth year of George II. *Reasons* were offered to the Lord Mayor and Court of Aldermen, for applying to Parliament for the suppression of Jew brokers. No public proceeding, however, ensued: equity for once overpowered selfishness: it seemed the dawn of rising liberality; but, like the twilight of a winter's morn within the arctic circle, was to be succeeded by no effectual sunshine.

The Church of England had obtained, in the seventh year of James I. an act, which prevented all persons from being naturalized, unless they first receive the sacrament of the Lord's supper, according to its own peculiar and exceptionable mode of commemoration. This act effectually excluded the Jews from being naturalized; till, in the year 1753, a bill was brought into the House of Lords, and passed there without opposition, which provided, that all persons professing the Jewish religion, who have resided in Great Britain or Ireland for three years, without being absent more than three months at one time during that space, may, upon application for that purpose, be naturalized by parliament, without receiving the sacrament of the Lord's supper. But all persons professing the Jewish religion, are, by this act, disabled from purchasing or inheriting any advowson, right of patronage, &c. to any benefice or ecclesiastical promotion, school, hospital, or donative whatsoever. On the 16th of April, this bill was sent down to the House of Commons, ordered to be printed, and on the 7th of May read a second time, when a motion was made for its being committed. Lord Barrington, Lord Duplin, Robert Nugent, Esq. and Henry Pelham, Esq. were among its most eloquent advocates; Lord Egmont, and Sir Edmund Isham, among its more zealous opponents. The bill was supported by the petitions of a few merchants, chiefly dissidents, and countenanced by the ministry, who argued:

That it would increase the numbers and wealth of the people, upon which depend the national strength, the ability to encounter future difficulties, and achieve useful undertakings—and by which posterity would estimate the means and utility of our frame of government. That, by receiving the Jews into our community, and admitting them to a participation of our civil rights, they would contract a warm attachment to our constitution and country, and gladly divide with us the public burdens.

That a great portion of the funds belonging to foreign Jews, it was our obvious interest to induce them to follow their property, and to expend here an income which was yearly exported to a clear loss. That, connected as the Jews were with the great bankers, and monied interest of Europe, their residence here, would, in future wars, give us a great command of capital, and facilitate our loans. That even their prejudices, as a sect, would operate in our favour, and occasion our manufactures to be dispersed among the multitudinous Jew-shopkeepers in Europe, who now recurred to the Jew-merchants of Holland and the other tolerant countries. That Poland had never risen to so high a pitch of civil, literary, and commercial distinction as when her policy was most liberal towards Socinians and Jews; and that the sect itself had always abandoned its offensive prejudices in proportion to its good usage.

On the other side, it was urged, that, born as we are to privileges and exclusive rights, we did not, by this bill, sell our birth-right, like Esau, for any consideration however inadequate, but foolishly gave it away. That if the Jews, about to be naturalized, belonged to the numerous classes, we should import vagrants and cheats to burden our rates, or supplant the industry of our less parsimonious poor—if to the wealthy classes, who cannot procure a settlement elsewhere, they would become the highest bidders for our landed estates, dispossess the Christian owners, attract around them their butchers, bakers, and poulterers (for they can eat nothing of our killing) and by-and-by, would endanger our religion itself. That the rites of the Jews will for ever resist their incorporation with other nations, for any common purposes, while their early marriages and frequent divorces promote so rapid an increase of their numbers, that they might become, like the bitch in the kennel, too strong for their hospitable patrons. That it had a tendency to embroil us with foreign powers: we must reclaim,

for instance, as a British subject, any Portuguese Jew who should come over to be naturalized, and by indiscretions, expose himself to the inquisition. That the Jews were not given to manufactures, and, if they should open shops, would interfere with the profits and maintenance of Christians; for the number of shops being adequate to the consumption, could only be increased with injury to the established. That Jewish nationality would intrigue all the trade into their own hands; that they were enemies upon principle to all Christians; and that it was flying in the face of the Almighty to gather together a sect, of which the Bible foretold the dispersion.

The trumpet of alarm was first sounded by the lord mayor, aldermen, and commons of the city of London, who, in a petition to parliament, expressed their apprehension, that the bill, if passed into a law, would tend greatly to the dishonour of the Christian religion, and endanger the excellent constitution.

The Earl of Egmont became their mouth-piece; who, in an artful speech, countenanced and inflamed the ungenerous bigotry of the multitude. The English have always enjoyed a cry of alarm, when there is no real danger; because it enhances, for the time, the personal importance of each individual. It flatters his love of consequence to be called upon to stand up for his church and king, when he is not likely to be exposed to the ruffle of contest, or the humiliation of defeat. Accordingly, a zeal, the most furious, vociferated in the pulpits and corporations against the bill, and, by the next session of parliament, instructions were sent to almost all the members to solicit a repeal of it.

The minister did not attempt to resist the torrent, but was among the foremost who spoke in favour of the repeal: he was answered, with much force of reasoning, and a truly liberal spirit, by Thomas Potter, Esq. to whose speech a very elegant reply was delivered by Sir



George Littleton: and the Jew bill was repealed, by an Act which received the royal assent the same session. Attempts too were made, but successfully opposed by Mr. Pelham and Mr. Pitt, to repeal so much of An Act for naturalizing foreigners in America, as did not exclude Jews. From that time, the legal condition of Jews in England has not altered; but the people no longer view them with rancour, or mistrust, or unbrotherly emotions.

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## CHAP. IV.

FACTS RELATIVE TO THE PRESENT CONDITION OF THE  
JEWS IN FRANCE AND GERMANY.

FOR the last twenty years the state of the Jews has excited much attention in Germany and France; and by turns bigotry and philanthropy have censured or justified them.

The nations of Europe, becoming daily more abased and corrupt, can have no right to reproach the Jews with immorality, and especially with usurious practices. A comparison between them would in many respects turn out to the advantage of the latter, who might say to the Christians, as Jesus Christ did to the Pharisees, "Let him who is free from sin throw the first stone."

If the Jews be a degenerate race, their degeneracy is an effect produced by the crimes of our ancestors, whose descendants must be considered as their accomplices as long as the Jews shall have to complain of civil and political rights being unjustly withheld from them. Since the time of Vespasian their history presents nothing but scenes of sorrow. Fugitives and proscribed in the various countries of the universe where they sought an asylum, they have seen all nations united to annihilate them; and notwithstanding this rancorous enmity hey

exist among all nations. The Jews were a prey to innumerable calamities, and their whole existence was little else than a protracted agony, except in the dominions of the Pope.

No nation was ever so much attached to agriculture as the Jews in Palestine: it was only for a short period that they engaged in commerce, when Solomon sent his ships from Asiongaber to Ophir. Since their dispersion no people were ever so averse from agriculture, because they were every where denied the privilege of acquiring and cultivating land, or exercising arts and trades. Commerce was therefore the only road left open to them, especially retail-trade, which is within the reach of every one, and which, offering only small and precarious profits, produces a rapacious disposition. But the riches which the Jews acquired by commerce soon awakened the cupidity of their enemies, who plundered and banished, hanged or burnt them; and to fill up the measure of their sufferings, even pretended to justify themselves by calumniating the victims of their crimes. The dread of tyranny suggested to the Jews the invention of bills of exchange and insurance; and they often eluded the violence and rapacity of their enemies by being enabled to transfer and transport their property in a letter or a pocket-book; and thus they and the Armenians became the brokers and bankers of the world.

The character of the Jews is the effect of their education; like that of the Negroes, the Parias, the Gypsies, and, in a word, of all men.

Instead of requiring so much of men whom we have almost forced to become vicious, is there not, on the contrary, reason to be surprised that among the Jews we still meet with so many persons who, surmounting by their courage all the obstacles which persecution and public opinion oppose to them, have acquired virtues and learning. Freind assures us, in his *History of Medicine*; that in the middle ages they were at the head of

that profession. Medicine has indeed at all times, and in every country, been cultivated among them; and at present they may boast of many eminent physicians. It is to the Jews of Toledo we are indebted for the Alphonsine Tables, drawn up in the thirteenth century, and the finest monument of astronomy during that age of darkness. If we consult the Dictionaries of Bartoloci, Imbonati, Rossi, &c. we shall find a crowd of distinguished men among the Hebrews, whose names are transmitted with eclat to posterity:—Maimonides, Kimki, Jarchi, Aben Ezra, Juda Levi, Elias the Levite, Abarbanel the Republican, Zacutus, Orodio, Menasseh Ben-Israel, Mendez, author of a tragedy intitled *Athalia*, Mendelsohn, Pinto, Marcou, Hers, Bloch, Vezelize, &c.

Virtues and talents generally follow in the train of liberty; and this is the reason why the Jewish communities in Holland have produced so many enlightened men: even now we find many such among them, such as Cappadoce, a physician; D'Acosta who was president of the Batavian Legislative Assembly; Asser, and several others of Amsterdam, who are eminent lawyers; De Solla and Bel-Infante at the Hague, &c. Like the Catholics, they have acquired in Holland political rights; but both Catholics and Jews complain that the intolerance of the lately dominant religion actually deprives them of that which the law has granted them.

During the last fifteen years France has communicated to the 100,000 Jews dispersed in her departments every civil right? Among them there are many men of cultivated minds, such as Rodriguez, Furtado, Eli Levi; Bing, lately dead, and universally regretted; Lipman Moses, known as the author of Hebrew and German poems; Berr Isaac Beer, who at the commencement of the Constituent Assembly victoriously refuted the parallogisms advanced by Lafare, Bishop of Nancy, against the admission of Jews to civil rights; Michael Berr,

an advocate, and member of several learned societies; Zalkind Howwitz, author of some esteemed works, as for instance, "On the Resignation of the Jews;" Terkem and Anschel, the former professor of the higher branches of mathematics, the latter of physics and chemistry, at the Lyceum of Mentz, &c. &c.

No Jew has ever had a seat in any of the French National Assemblies, into which Catholics, Lutherans, Calvinists, Negroes, and Mulattoes, were admitted; but several have filled with honour the offices of judges, administrators, and municipal officers. In the department of Mont Tonnere one of them is mayor of his commune, of which he has put the financial affairs in very good order, and is esteemed as an excellent farmer.

Mr. David Zinstheimer, a Rabbin of Alsace, has displayed much learning and eloquence in a letter which he addressed two years ago to such as professed the Jewish religion; preaching charity towards all men, and the duties they owe to their country. The influence which he derives from his sacerdotal character enables him to second the views of the government, which wishes to turn the attention of the Jews to agriculture, and the exercise of the liberal and mechanic arts. The praiseworthy conduct of this Rabbin forms a striking contrast to that of many of his brethren, whose folly and ignorance might lead us to suppose that they do not belong to the present age. To be versed in the Talmud is by them considered as the maximum of learning. They contract and debase the minds of their followers by the fooleries with which their memory is charged, and by a multitude of puerile observances, some of which are not the most decent, imposed upon the women in particular. Fearful of losing their power, they sound the alarm as soon as any of their flock evince a desire to cultivate their understandings. From the same motive, in the German provinces lately annexed to France, they



oppose the establishment of separate schools for the Jews, or the sending of their children to those of the Christians.

In the past centuries of our era, especially from 450 to 550, difference of religion did not hinder the Jews and Christians from intermarrying; but such unions are very rare in our times; and not above four or five are known to have taken place in France since the Revolution.

The Jews have less dislike to the military profession than to agriculture. A considerable number of them serve in the French armies; several of them are officers; and two have risen to the rank of chiefs of battalions.

Formerly the Portuguese and German Jews detested the Caraites, and mutually hated each other. In the last century a Prussian Jewess having married a Portuguese physician, her relations put on mourning as if she had been dead. A Caraites having come to Frankfort, would have been murdered there, if Ludolph had not saved him from the fury of the synagogue. A Rabbin had previously given it as his decided opinion, that if a Caraites and a Christian were drowning at the same instant, the Rabbinical Jew ought to make a bridge of the body of the Caraites for the purpose of saving the Christian.

Their ideas, however, have undergone a considerable change in that respect. It is not a hundred years since fifty Jewish families of Amsterdam having expressed a wish to declare themselves Caraites, the government prevented them. Lately, at Paris, a religious festival united under the roof of one synagogue the Portuguese and German Jews. This, however, is supposed to have resulted less from a conformity of doctrine, than from an indifference which is partly the fruit of their education. In their childhood they heard their teachers not only approve, but even prefer, the Talmud to the Bible; for the Rabbins compare the latter to water, and the Talmud to wine. In their riper years, revolting against the

reveries of the Mishna; they have not been able to separate the absurd tales from the truths which enlightened reason reveres.

For some years past the spirit of reform has manifested itself among the Jews of Leghorn, who in 1796 made some alterations in their religious rites; among those settled at Amsterdam, four or five hundred of whom have established a separate synagogue; among those of Berlin, the greater part of whom no longer attend their synagogue, and some of whom, ten years ago, addressed a celebrated letter to the Protestant pastor Tellier. They offered to join the Protestant church, without believing its doctrines; for they reduced their symbol to four or five insignificant and abstract propositions, which do not indicate any symptom of Christianity.

The progress of mental improvement among the Jews is however most observable in Germany; where several men of learning are earnestly endeavouring to improve the mode of education. The Jews have had a share in this moral revolution. Mendelsohn, a creative genius, raised himself to a high rank among philosophers: and his renown was the electric spark which kindled the genius of the Hebrews. Mendelsohn had for contemporaries or successors men of distinguished reputation, some of them now no more, such as Bloch, Herz, Maimon, Hartevig, Vevelize, &c.; others still living, such as Friedlander, uncle and nephew, Wolfssohn, Fränkel, Schottlander, &c. but in particular Bendavid, president of the Society of Friends of Humanity at Berlin, and author of several profound works, who has endeavoured to apply algebra to the theory of taste in the arts. Several times the Berlin Academy of Sciences had expressed a wish that Mendelsohn might be appointed one of their associates; but Frederic, who has been called the Great, refused his assent, because he would not have in the list of members the name of a Jew joined to that of Catherine II. of Russia! This trait of little-minded-

ness will probably not be copied, if the Academy should now present to the Prussian Government as a candidate, Bendavid, to whom it has already decreed several prizes.

The Prussian Jews had during the last six years published a Journal in Hebrew, in which they attacked with argument and ridicule the reveries of the Talmud. This periodical work is to be revived at Dessau under a new form, and the title of *The Sulamite*, or a Journal for the Diffusion of Knowledge among the Jews, by MM. Fränkel, Wolf, and Rundel.

The Jews have been reproached for undervaluing the female sex. In the daily-prayers of the men is the following passage:—"Blessed be the Creator of Heaven and Earth for not having made me a woman;"—whilst the woman was taught to say with humility, "Blessed be thy name for having made me as I am."—They begin to repair this injury, especially at Berlin and at Hamburg, where there are many Jewesses whose education has been conducted with the greatest care, and who are distinguished by a union of virtue and learning. In Michael Berr's "Appeal to the Justice of Nations," there are some curious notes relative to this subject.

Some enlightened Jews do not approve of having schools exclusively appropriated to the children of their nation. It would undoubtedly be a powerful means towards effecting a complete political union, if they all frequented the schools and universities of the Christians; but the prejudices of the latter, by rejecting them, or at least attaching a kind of stigma to Judaism, induced them to establish separate schools in different towns and cities of Germany,—at Nuremberg, Furth, Breslau, Königsberg, &c. They have likewise such schools at Berlin, Frankfurt-on-the-Mayne, Dessau, Seezen, in particular for the education of poor children. They are almost all supported by voluntary contributions. The regulations of these schools, and several elementary works expressly

written for their use, have been printed. At Frankfurt-on-the-Mayne, M. Giesenheimer, uniting music with poetry, has printed for the scholars a collection of pieces in every way calculated to inspire virtuous sentiments.

In 1795 a society of Jews, for the most part young men, founded at Dessau a separate school for the children of their nation. They had to contend against a multitude of obstacles; but the protection of the government, which approved of the statutes of that school, the success attending their mode of instruction, and the public and solemn examinations, caused the establishment to prosper. The founders addressed themselves to the benevolence of persons in easy circumstances, and received abundant succours, by means of which they were enabled to enlarge their plan. They have accordingly increased the number of the masters; and they are now preparing a fit place for the library. The pupils, whose number amounts to about one hundred, are under the direction of M. Fränkel; and a better choice could not well have been made.—He is assisted by professors worthy of him; among others, by the modest Tillich. In this school they follow the method of Pestalozzi, M. Olivier, formerly a colleague of Basedow, and who has given us a learned Analysis of the system of languages, and of the manner of teaching them.

At Seezen, a town situated between Brunswick and Gottingen, a college was founded in 1801 for the children of the Jews, by M. Jacobsohn, who fills a high office in the service of the Duke of Brunswick, and enjoys the esteem of all ranks. He confides the direction of it to a man of learning and zeal, M. Schottländer, counsellor to the Landgrave of Hesse-Darmstadt, who is engaged in writing a history of his nation. There are ten professors, although the number of students does not yet amount to more than fifty; but it daily increases. The arrangement of the building and the administration of the



establishment may serve as models. There, as well as at Dessau, the children are distinguished by neatness and cleanliness, by good order, and an air of health and content. The poor are admitted gratis, and the others pay in proportion to their ability. They are taught the German, French, Hebrew, and Latin languages, geography, history, declamation, natural history, mathematics, technology, &c.—At Seezen they add to the above the Greek language and music; and it is intended soon to establish a school of industry. Each student has a small plot of ground allotted to him, which he cultivates with his own hands; and it is part of the plan of this school to wean them from commerce, the spirit of which is so deeply rooted among the Jews.

They communicate to the pupils here the elements of such knowledge as is necessary for every station in life, and the acquisition of which prepares the way for the developement of the greatest talents, if they happen to be endowed therewith. I have admired the facility with which conversation was carried on between the professors and some of the pupils, though very young, in the French and Latin languages, and on various objects of instruction. I have likewise seen them, during their hours of recreation, solve very complicated arithmetical problems, and make mathematical demonstrations. Those details sufficiently evince the capacity and diligence of the pupils, who are all Jews, and of the professors, some of whom are Jews, and some Christians, and who live most amicably together. With respect to such of the pupils as, from the inferiority of their talents, are rendered unfit for the pursuits of literature and the sciences, the Duke of Brunswick has lately taken some wise measures to facilitate to them the learning, and to ensure to them the free exercise, of arts and handicrafts.

On the front of the new synagogue for the College of Seezen it is proposed to have two hands joined together,

with an inscription, the object of which is to remind Christians and Jews that they worship the same God.

Besides the ascetical books with which they are provided, M. Schottländer has compiled for the use of the students a Collection of Poems and Moral Precepts, taken from various authors. The Talmud, among other works, has been put under contribution for this purpose. M. Schottländer has inserted in his book Maimonides's Thirteen Fundamental Laws of the Jewish Faith; a short and well-written History of the Hebrew Language; the second canto of the Moysiade, an epic poem by Hartwig Vezelise, a Rabbin, lately deceased at Hamburgh; and other instructive and interesting pieces.

In Germany the most happy effects are expected to result from these schools of the Jews. They are unwearied in their endeavour to merit admission to a full participation of all civil rights. This has been granted them already in France.—But on the other side of the Rhine they have not been able to obtain the object of their wishes, notwithstanding the efforts of the learned and respectable M. Dohm.

There seems to be, however, a gradual approximation towards a better order of things. Already, through the zeal of Messrs. Jacobsohn and Breitenbach, twenty-six German princes have repaired an outrage done to humanity, by abolishing that infamous toll which put the Jews upon a level with cloven-footed animals.

In a German state on the right bank of the Rhine, the government had been hesitating about the suppression of this toll, and even pretended to subject to it the Jews dwelling on the left side. But this determination was soon changed, when they were informed of the spirited conduct of M. Jambon St. André, the prefect of Mont Tonnere, who proposed, by way of reprisal, that the subjects of the German Prince (the Jews only excepted,) should be obliged to pay the same toll when they entered France.

Will it be believed, that in the nineteenth century there exists a republic where public opinion has so stigmatized the Jews, that they dare not, under pain of being insulted, enter the wide alleys which serve as a promenade to the Christians; and yet Frankfurt-on-the-Mayne is known to possess citizens estimable in every respect, and who no doubt will raise their voice for the purpose of putting an end to this injustice, less dishonourable to those who suffer it than to those who tolerate it. Will it be believed, that at Berlin, when a Jew has several sons, he cannot marry more than one of them. For the marriage of the second he must have permission from government, the obtaining of which, always attended with expense, becomes progressively more difficult, if the application be about a third or fourth. Formerly the bridegroom was obliged to purchase a certain quantity of faulty porcelain-ware of the royal manufactory. But let us hope that the epoch approaches when all the separate Jewish communities will be abolished;—when civil toleration, expiating the crimes of preceding generations, will call mankind without distinction to fulfil all the duties and enjoy all the rights of citizens.

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## CHAP. V.

### A STATEMENT OF THE SENTIMENTS AND SECTS OF THE MODERN JEWS.

THE modern Jews are dispersed over every kingdom in the world, and in spite of the miseries they have suffered, still look down upon all nations, and consider themselves as the favourites of heaven.

The Jews commonly reckon but thirteen articles of their faith. Maimonides, a famous Jewish Rabbi, reduced them to this number when he drew up their confession about the end of the eleventh century, and it was

generally received. All the Jews are obliged to live and die in the profession of these thirteen articles, which are as follows:—1. That God is the creator of all things; that he guides and supports all creatures; that he has done every thing; and that he still acts, and shall act during the whole eternity. 2. That God is one: there is no unity like his. He alone hath been, is, and shall be eternally our God.—3. That God is incorporeal, and cannot have any material properties; and no corporeal essence can be compared with him.—4. That God is the beginning and end of all things, and shall eternally subsist.—5. That God alone ought to be worshipped, and none beside him is to be adored.—6. That whatever has been taught by the prophets is true.—7. That Moses is the head and father of all contemporary doctors, of those who lived before or shall live after him.—8. That the law was given by Moses.—9. That the law shall never be altered, and that God will give no other.—10. That God knows all the thoughts and actions of men.—11. That God will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws.—12. That the Messiah is to come, though he tarry a long time.—13. That there shall be a resurrection of the dead when God shall think fit\*.

The modern Jews adhere still as closely to the Mosaic dispensation, as their dispersed and despised condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. They go to prayers three times a day in their synagogues. Their sermons are not made in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all

\* Basnage's History of the Jews, pp. 110—115.



vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law ; for which reason whatever they eat must be dressed by Jews, and after a manner peculiar to themselves. As soon as a child can speak, they teach him to read and translate the Bible into the language of the country where they live. In general they observe the same ceremonies which were practised by their ancestors in the celebration of the passover. They acknowledge a two-fold law of God, a written and an unwritten one : the former is contained in the pentateuch, or five books of Moses ; the latter, they pretend, was delivered by God to Moses, and handed down from him by oral tradition, and now to be received as of equal authority with the former. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophecies in the person of Christ ; alleging that the Messiah is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. Since the prophets have predicted his mean condition and sufferings, they confidently talk of two Messiahs ; one, Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world ; and the other, Ben-David, who shall be a victorious and powerful prince.

The Jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments ; that some are condemned to be punished in this manner for ever, while others continue only for a limited time ; and this they call *purgatory*, which is not different from hell in respect of the place, but of the duration. They suppose no Jew, unless guilty of heresy, or certain crimes specified by the Rabbins, shall continue in purgatory above a

twelvemonth; and that there are but few who suffer eternal punishment\*.

. Almost all the modern Jews are Pharisees†, and are as much attached to tradition as their ancestors were; and assert that whoever rejects the oral law deserves death. Hence they entertain an implacable hatred to the Caraites, a sect among the Jews, who adhere to the text of Moses and the word of God; rejecting the rabbinistical interpretation and cabala. The number of the Caraites is small, in comparison with the Rabbins; and the latter have so great an aversion to this sect, that they will have no alliance, or even conversation with them: and if a Caraites should turn Rabbinist, the other Jews would not receive him.

There are still some of the Sadducees in Africa, and in several other places; but they are few in number: at least there are but very few who declare openly for these opinions.

There are to this day some remains of the ancient sect of the Samaritans, who are zealous for the law of Moses, but are despised by the Jews, because they receive only the pentateuch, and observe different ceremonies from theirs. They declare they are no Sadducees, but acknowledge the spirituality and immortality of the soul. There are numbers of this sect at Gaza, Damascus, Grand Cairo, and in some other places of the east; but especially at Sichem, now called Naplouse, which is risen out of the ruins of the ancient Samaria, where they sacrificed not many years ago, having a place for this purpose on Mount Gerizim‡.

With regard to the ten tribes, the learned Mr. Basnage supposes they still subsist in the east, and gives the following reasons for this opinion:—1. Salmanassar had placed them upon the banks of the Chaboras, which emptied

\* Orckley's History of the Jews, p. 233.

† Their doctrines are similar to those of the ancient Pharisees.

‡ Collier's Historical Dictionary.

itself into the Euphrates. On the west was Ptolemy's Chalcitis, and the city Carra; and therefore God has brought back the Jews to the country whence the patriarchs came. On the east was the province of Ganzan, betwixt the two rivers Chaboras and Saocoras. This was the first situation of the tribes: but they spread into the neighbouring provinces, and upon the banks of the Euphrates.—2. The ten tribes were still in being in this country when Jerusalem was destroyed, since they came in multitudes to pay their devotions in the temple.—3. They subsisted there from that time to the eleventh century, since they had their heads of the captivity and most flourishing academies.—4. Though they were considerably weakened by persecutions, yet travellers of that nation discovered abundance of their brethren and synagogues in the twelfth and fourteenth centuries.—5. No new colony has been sent into the east, nor have those which were there been driven out.—6. The history of the Jews has been deduced from age to age, without discovering any other change than what was caused by the different revolutions of that empire, the various tempers of the governors, or the inevitable decay in a nation, which only subsists by toleration. We have therefore reason to conclude that the ten tribes are still in the east, whither God suffered them to be carried. If the families and tribes are not distinguishable, it is impossible it should be otherwise in so long a course of ages and afflictions which they have passed through. In fine, says this learned author, if we would seek out the remains of the ten tribes, we must do it only on the banks of the Euphrates, in Persia, and the neighbouring provinces.

It is impossible to fix the number of people the Jewish nation is at present composed of: but yet we have reason to believe there are still near three millions of people who profess this religion; and, as their phrase is, are *witnesses of the unity of God in all the nations in the world\**.

\* Basnage, pp. 227—746, &c.

## CHAP. VI.

THE VIEWS OF EMINENT DIVINES RESPECTING THE FUTURE  
CONVERSION AND RESTORATION OF THE JEWS.

1. **D**R. HERMAN WITSIUS, Professor of Divinity in the universities of Franker, Utrecht, and Leyden, in his *Oeconomy of the Covenants between God and man*, thus expresses himself: "We may reckon among the benefits of the New Testament the restoration of the Israelites, who were formerly rejected, and the bringing them back to the communion of God in Christ. Paul has unfolded this mystery to the Gentiles, Rom. xi. 25, 26, 27. For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins."

The Apostle here very justly explains Zion and Jacob of the Jews; for these are the natural sons of Jacob, natives, citizens of Zion; and then also he speaks of those with whom the covenant was made, as it is said in the text. *This is my covenant with them*; but that testament and covenant belong to Israel, whose are the covenants and promises—Rom. ix. 4. Lev. xxvi. 44, 45. Moreover Zion and Jacob denote not some few of Israel, but the whole body of that nation, as Gen. xlix. 7. The deliverer is promised to Zion. The *Redeemer*, as in Isa. lix. 20. The work of this Redeemer will be to turn away iniquity from Jacob. In the Hebrew it runs, *He shall come to those that return from defection*. The meaning is the same: he will impart his grace and salvation to those, who, by a true faith and repentance, shall return unto



God. And as they cannot give this repentance to themselves, the Redeemer will bestow it upon them. Acts. v. 31.

“ We are to expect the general conversion of the Israelites in time to come, not indeed of every individual, but of the whole body of the nation, and of the twelve tribes. We chuse not to multiply minute questions, either out of curiosity, or incredulity, concerning the time, place, manner, means, and the like circumstances of this mystery, which God has reserved in his own power. Let us maintain the thing itself, and leave the manner of it to God. Our Calvin, as his manner is, speaks with prudence and gravity. ‘ Whenever the longer delay is apt to throw us into despair, let us recollect the name *mystery*, by which Paul clearly puts us in mind, that this conversion is not to be in the ordinary or usual manner; and therefore they act amiss who attempt to measure it by their own private sentiments.’

“ To this restoration of Israel shall be joined the riches of the whole church, and, as it were, life from the dead. Rom. xi. 12. ‘ Now, if the fall of them be the riches of the world, and the diminishing of them, the riches of the Gentiles, how much more their fulness?’ And, ver. 15, ‘ For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?’ The Apostle intimates, that much greater and more extensive benefits shall redound to the christian church from the fulness and restoration of the Jews, than did to the Gentiles from their fall and diminution: greater, I say, *intensively*, or with respect to degrees, and larger with respect to extent.

“ As to intenseness or degrees it is supposed, that about the time of the conversion of the Jews, the Gentile world will be like a *dead person*, in a manner almost as Christ describes the church of Sardis, Rev. iii. 1, 2. namely, both that light of saving knowledge, and that fervent piety, and that lively and vigorous simplicity of ancient

Christianity, will, in a course of years, be very much impaired. Many nations, who had formerly embraced the gospel with much zeal, afterwards almost extinguished by the venom of mahometanism, popery, libertinism, and atheism, verify this prophecy. But upon the restoration of the Jews, these will suddenly arise as out of the grave; a new light will shine upon them, a new zeal be kindled up; the life of Christ be again manifested in his mystical body, more lively, perhaps, and vigorous than ever. Then, doubtless, many scriptural prophecies will, after their accomplishment, be better understood, and such as now appear dark riddles, shall then be found to contain a most distinct description of facts. Many candles joined together give a great light; a new fire laid near another gives a greater heat; and such will the accession of the Jews be to the Church of the Gentiles."

WITS. OEC. vol. iii. p. 351.

2. Dr. Gill, in his Body of Divinity, when treating on the spiritual reign of Christ, observes, that "One great step to the increase and enlargement of Christ's kingdom and government in the world, will be the conversion of the Jews, which will follow upon the destruction of antichrist; for the *Popish* religion is the great stumbling-block which lies in the way of the Jews; and therefore must be first removed. There are many prophecies that speak of their conversion; as that they shall be *born* at once, not in a civil sense, set up and established as a nation; but in a spiritual sense, born again of water and of the spirit. They shall be brought into a thorough conviction of sin, and a true sense of it; and shall mourn for it; particularly the sin of their obstinate rejection of the true Messiah, and their continued unbelief in him. Then they shall be led and go forth with weeping and with supplication; and shall seek the Lord their God, and *David* their king, the Messiah, and receive him and submit unto him; and join themselves to christian churches, and be subject to

the ordinances of Christ: and this will be universal. All *Israel* shall be saved, the whole nation shall be born at once, suddenly, for which for many hundreds of years they have been kept a distinct people, and have not been reckoned and mixed among the nations though scattered in the midst of them; which is a most marvellous thing in providence, and plainly shews that God has some great things to do for them and by them. In the reign of the late king, and within our knowledge and memory, was a very surprising event respecting this people, yet little taken notice of. A Bill was brought into our *British Parliament* to naturalize them; I then thought in my own mind it would never pass; God would not suffer it in providence, being so contrary to scripture-revelation and prophecy, and the state of that people, in which they are to continue until their conversion; but the Bill did pass to my great astonishment: not knowing what to think of prophecy, and of what God was about to do in the world, and with that people. But lo! the Bill was repealed, and that before one Jew was naturalized upon it, and then all difficulties were removed, and it appeared to be the will of God that an attempt should be made, and that carried into execution as near as possible, without crossing purposes, and contradicting prophecy; and to let us see what a watchful eye the Lord keeps upon the counsels of men, and that there is no counsel against the Lord; and that the Jews must remain a distinct people until the time of their conversion. How otherwise at that time would it appear that a nation is born at once, if not then a people that dwell alone, and not reckoned among the nations? These two sticks, Jew and Gentiles, will become one; but it will be in and by the hand of the Lord; it will not be effected by *Acts of Parliament*, but by the works of grace upon the souls of men. The Jews will never be naturalized until they are spiritualized, and when they are, they will return to their own land and possess it.

“By this means, the conversion of the Jews, and the

settlement of them in their own land, a way will be opened for the great spread of the gospel in the eastern nations, and for the enlargement of Christ's kingdom there; for the Protestant princes, who will be assisting to the Jews in replacing them in their own land, will carry their victorious arms into other parts of the Turkish dominions, and dispossess the *Turk* and his empire; which will be effected by the pouring out of the sixth vial upon the river *Euphrates*, which will be dried up, an emblem of the utter destruction of the *Ottoman* empire; whereby way will be made for the kings of the East, or for the Gospel being carried into the kingdoms of the East, not only into *Turkey*, but *Tartary*, *Persia*, *China*, and the countries of the great *Mogul*, which, upon the passing away of the second, or *Turkish* wo, the kingdoms of this world, those vast kingdoms just mentioned, will become the kingdoms of our Lord, and of his Christ. *Rev.* xvi. 12. and xi. 14, 15. And now will the fulness of the Gentiles be brought in, and those vast conversions made among them, prophesied of in *Isa.* xi. And now will the interests and church of Christ make the greatest figure it ever did in the world; now kings shall come to the brightness and glory of *Zion*; her gates shall stand open continually for the kings of the Gentiles to enter in, who will become church-members, and submit to all the ordinances of Christ's house; their kings shall be nursing fathers, and their queens nursing mothers: and this will be the case, not only of one or two, or a few of them, but even of all of them; for all kings shall fall down before Christ, and all nations shall serve him: churches shall be raised and formed every where, and those be filled with great personages. Now will be the time when the kingdom, and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High. *Isa.* xi. 3. 10. 11. and xlix. 23. *Psal.* lxxii. 10. 11. *Dan.* ix. 27. Yet such will be the spirituality of this state, that it will be a counter balance to the grandeur and riches of it, so that the saints shall not be hurt



thereby as in former times, particularly in the times of Constantine.”

BODY OF DIV. 4to. p. 715.

3. President Edwards in his *History of Redemption*, says, “*Jewish Infidelity* shall be overthrown. However obstinate they have been for above 1700 years in rejecting Christ, and though instances of their conversion have been so rare ever since the destruction of Jerusalem, and they have, against the plain words of their own prophets, continued to approve of the cruelty of their forefathers in crucifying Christ; yet the day will come, that the thick veil that blinds their eyes shall be removed, [2. Cor. iii. 16.] divine grace shall melt and renew their hard hearts, ‘and they shall look on him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness as one that is in bitterness for his first born.’ Zech. xii. 10. And then shall the house of Israel be saved: the Jews in all their dispersions shall cast away their old infidelity; shall have their hearts wonderfully changed, and abhor themselves for their past unbelief and obstinacy; and shall flow together to the blessed Jesus, penitently, humbly, and joyfully owning him as their glorious king and only Saviour, and shall with one heart and voice declare his praises unto other nations.

“Nothing is more certainly foretold, than this national conversion of the Jews, as in xi. chap. of Rom. and there are also many passages of the Old Testament which cannot well be interpreted in any other sense, which I shall not now particularly mention. Besides the prophecies of the calling of the Jews, we have a remarkable seal of the fulfilment of this great event in providence, by their being preserved a distinct nation in such a dispersed condition for about 1600 years, which is a kind of continual miracle. When they shall be called, then shall that ancient people that were alone God’s people for so long a time, be received again, never to be rejected more; they shall then be gathered into one fold together with the Gentiles; and so also shall the remains of the

ten tribes, wherever they be, and though they have been rejected much longer than the Jews, be brought in with their brethren. The prophecies of Hosea especially seem to hold this forth, that in the future glorious times of the church, both Judah and Ephraim, or Judah and the ten tribes, shall be brought in together, and shall be united as one people, as they formerly were under David and Solomon, 'Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head,' Hos. i. 11. and so in the last chapter and other parts of his prophecy. Though we do not know the time in which this conversion of the nation of Israel will come to pass; yet thus much we may determine by scripture, that it will be before the glory of the Gentile part of the Church shall be fully accomplished; because it is said that their coming in, shall 'be life from the dead to the Gentiles,' Rom. xi. 12. 13."

4. Dr. Doddridge in his Evidence of Christianity observes that, "The preservation of the Jews as a distinct, people, well deserves our attentive regard.

"It is plain they are vastly numerous, notwithstanding all the slaughter and destruction of this people in former and in latter ages. They are dispersed in various most distant nations, and particularly in those parts of the world where christianity is professed: and though they are exposed to great hatred and contempt, on account of their different faith, and in most places subjected to civil incapacities, if not to unchristian severities; yet they are still most obstinately tenacious of their religion, which is the more wonderful, as their fathers were so prone to apostatize from it; and as most of them seem to be utter strangers, either to piety, or humanity, and pour out the greatest contempt on the moral precepts of their own law, while they are so attached to the ceremonial institutions of it, troublesome and inconvenient as they are. Now seriously reflect, what an evident hand of providence is here; that by their dispersion, preservation, and adherence to their religion, it should come to pass,

that christians should daily see the accomplishment of many remarkable prophecies concerning this people; and that we should always have amongst us such a crowd of unexceptionable witnesses to the truth of those antient Hebrew records, on which so much of the evidence of the gospel depends: records, which are many of them so full to the purpose for which we allege them, that, as a celebrated writer very well observes\*, ‘Had the whole body of the Jewish nation been converted to christianity, men would certainly have thought, they had been forged by christians, and have looked upon them, with the prophecies of the Sybils, as made many years after the events they pretend to foretel.’ And to add no more here, the preservation of the Jews as a distinct people evidently leaves room for the accomplishment of those Old and New Testament promises†, which relate to their national conversion and restoration; whereas that would be impossible in itself, or at least be impossible to be known, if they were promiscuously blended with other people. On the whole, it is such a scene in the conduct of providence, as I am well assured cannot be paralleled in the history of any nation on earth, and affords a most obvious and important argument in favour of the gospel.

“To strengthen these remarks, we shall add the following anecdote: a person, the former part of whose life was spent in vice, when he became thoughtful of death and eternity, was shaken in mind from day to day with many doubts about the truth of the christian faith, and being upon the point of a resolution to renounce it, as he was passing through a street in the city, he cast his eye upon a *Jew*; presently his doubts vanished, and by the blessing of God attending that providential occurrence, he became a confirmed believer.”

5. Mr. LOCKE gives us the substance of the xith chapter

\* Spectator, No. 495.

† Deut. xxx. 3—5. Isa. xxvii. 12, 13. xlv. 17. xlix. 6. liv. lix. 20, 21. xl. lxi. lxii. lxv. lxvi. Jer. xxiii. 5. 6. xxx. 8—24. xxxi. 30—40, 1, 4, 5. Ezek. xi. 17—20. xx. 34—44. xxxiv. 11—21. &c. &c. &c.

of the Romans in a few words. "St. Paul in this chapter goes on to shew the future state of the Jews and Gentiles as to Christianity, viz. that though the Jews were for their unbelief rejected, and the Gentiles taken in their room to be the people of God, yet there was a few of the Jews that believed in Christ, and so a small remnant of them continued to be God's people, being incorporated with the converted Gentiles into the christian church. But when the fulness of the Gentiles is come in, see ver. 25, 26. the whole nation of them shall be converted to the gospel, and again be restored to be the people of God."

6. Dr. W. Harris justly observes, "that as this epistle (the Romans) was written about the year 57; that is long after the most remarkable conversion of the Jews by the first preaching of the gospel, and after Paul had been about thirty years engaged in the work, it appears that the prophecies relating to the calling of the Jews were not accomplished then, and consequently are not yet accomplished."

DISC. ON MESSIAH, p. 91.

7. Dr. Whitby remarks, that "there is a double harvest of the Gentiles spoken of in this chapter (Rom. xi.) the first called their *riches* (ver. 12.) as consisting in preaching the gospel to all nations, whereby indeed they were happily enriched with divine knowledge and grace; the second, the bringing in their *fulness*, which expresses a more glorious conversion of many to the true faith of Christians in the latter age of the world, which is to be occasioned by the conversion of the Jews."

It is indeed now pretty generally agreed among the learned, that we are warranted by the Scriptures to expect a national conversion of the Jews, and their return to their own land; and the chief thing which has prejudiced so many persons against this hypothesis is, that some divines have carried it too far, almost to the restitution of *Judaism* itself, and added a number of particulars from their own conjecture, which are by no means plainly revealed.



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TO THE  
*RULERS OF THE SYNAGOGUE,*  
THE  
RABBIS AND JEWISH PEOPLE,  
IN ENGLAND AND THROUGHOUT THE WORLD.

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ANIMATED, we trust, by a spirit of philanthropy, and real faith in the Scriptures of Truth, we have not beheld the state of our Jewish Brethren with careless indifference or infidel contempt. We have judged it our duty to endeavour to excite renewed and solemn investigation of those Sacred Oracles which we profess alike to receive, whether Jews or Christians. We feel it of the last importance to our own souls to know the true Jehovah, and the Messiah, who is the sum and substance of all the Prophecies and Promises, and in whom alone *all the nations of the earth shall be blessed.*

The days of candor and divine charity have, we trust, begun to dawn: bigotry and prejudices are fast subsiding. We no longer dare despise, or insult, any man for his religious opinions. Assured that there can be but *one revealed truth*, we endeavour to awaken every man's conscience to the necessity of a deep and practical enquiry into their real state before God, and what support they have against the hour of death and day of judgment. We should, indeed, be under a fearful delusion, if we vainly rested on educational religion, received by tradition from our fathers; or be absurdly attached to forms, which enter not into the essence of godliness. It behoves every Jew and every Christian to acquaint themselves with the solid foundation on which true hope is built, so as to be able to give a reason of that hope to him that asketh, "with gentleness and respect," *πραΰτητος και φοβου*, 1 Pet. iii. 15. Passion is never the proof of true piety; nor will the wrath of man, in any of its exertions, produce the righteousness of God. Bearing with each other's infirmities—respecting each other's excellencies—divested of the repulsive passions of pride and contempt—and ready to hear,

hear, as to speak, in love, and in the spirit of meekness;—such communications cannot but have a tendency to enlarge the circle of our information, to induce greater attention to the important objects before us, and to lead men of one blood, however they may finally differ, to greater patience and forbearance in the matters yet in controversy, and to nearer union in those things, about which there can be no controversy, *to do good unto all men*. Whilst our exertions are confined to, or centre in, the little circle of our particular connections, and exclude all who differ from us, the expansive force of divine liberality must be necessarily restricted, and we shall so far be unlike him who causeth his sun to rise on the evil and on the good, and sendeth his rain upon the just and upon the unjust.

False religion has long been paving the way for the triumphs of Infidelity, which now reigns almost uncontrouled: nor can it be otherwise. Bigot Jews and formal Christians afford an easy conquest to the reasoners of this world. They have a thousand breaches, at which their arguments, or ridicule,

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cule, can enter, to throw down the foolish confidences of mere traditional opinions. Herein, indeed, their victory consists. They can demolish and raze the foundations of superstition and bigotry; but when they attempt to raise a new superstructure, of Morals, or Materialism, the Religion of Philosophy is found more impotent of all good, and more destructive of all conscientious principle, than all that it hath overturned. Infidelity and Atheism will find in this novel experiment, that without a Governor of the universe and a Judge of quick and dead, the maintenance of order and the peace of society will hardly be supported.

It is an awful truth, that the number of those, who call themselves still Jews or Christians, but live as Infidels, and radically embrace their sentiments, is astonishingly great. Divine Revelation to such, has no conclusive authority. They only yield to it a partial acknowledgement of just as much as they like, and reject the rest, which in fact is the rejection of the whole, for a revelation from God admits of no partial reception.

Strongly



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Strongly persuaded ourselves of the Divine authority of the Scriptures, we call upon the disciples of Moses to search them with us, to examine into their faithful conformity with his injunctions, without adding to, or diminishing from, the things written in the book.

As Christianity stands in the nearest relation to Judaism—admits the whole of the Oracles committed to the fathers—supposes, and exhibits, the fulfilment of the prophecies—and inculcates obedience to God's revealed will, as the consequence of a divine principle communicated, even of faith which worketh by love—it highly imports every Jew to examine the records, to weigh the evidence, and to try the ground of his own hope by the principles he himself admits. At least, the deep and serious enquiry can do no harm, and the eternal importance of the matter requires it. Every examination into a man's state before God, according to his own principles, will be attended, if sincere, with humiliation, and calls to greater diligence, and so far produce, it is presumed, some good to himself, in his firmer establishment in faith, and humble and holy walking with God.

We

We beg therefore, Brethren, of you a candid perusal. We desire to hear your objections with the same candor with which we propose our own arguments. And if no other good result from the intercourse between us, we hope it will tend to soften down all bitterness and disrespect, with which false Christians, and false Jews have been too prone to treat their opponents; a temper and conduct that must be utterly inconsistent with every principle of *true* religion.

Mistake not our object; nor suppose we wish you to profess *our* religion, and to abandon *your own*. We should think our labour employed to little purpose, could we persuade every Jew we meet to receive Baptism, and become such Christians as are, perhaps, his next door neighbours, the worldlings on the 'Change, or the formal and unawakened in our churches. We perceive but one religion in the Bible, *divine subjection of heart* to the King Messiah: and where the conscience feels no sense of sin and misery, nor seeks in his appointed ways to find acceptance with a pardoning God, we esteem Jew, Turk, Heathen, and nominal Christian, to be exactly  
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on a level respecting salvation, and no change of outward profession worth a moment's labour, as long as the heart remains not *right with God*.

Accept then, Brethren, this token of our good will towards you, and cultivate towards us a like mind. And may our God and yours direct us into all truth, and prepare us for his everlasting kingdom!





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# S E R M O N

The first.

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HEBREWS iv. 2.

*For unto us was the Gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it:*

WITH chearfulness I submit to the task allotted me by my Brethren: and, were my abilities equal to the good will I bear the honoured offspring of Abraham, I might hope this labour of love would not be in vain in the Lord. But, whether he be now pleased to grant, or deny, our prayer, to crown this attempt for his Israel's good, or disappoint our desires, the time *will come* assuredly when, if we fail, others, stimulated to more vigorous exertions, shall be blessed with more abundant success.

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Breathing this spirit of philanthropy towards our Brethren univerfally through the whole world, and eſpecially to thoſe who are dear to us for *their fathers' ſakes*, we cannot look with indifference on the ſtate of deplorable ignorance and diſobedience into which the Jewish people are in general funk down, without anxious concern for the confequences which muſt enſue. Grieved at the inſults which have been ſo unworthily inflicted on the race of Iſrael, by many who have borne the Chriſtian name, we, Brethren, are ſtretching forth to you the arms of affection; and whether you will hear, or whether you will forbear, we feel ourſelves conſtrained to preſs upon your conſciences a candid and ſerious conſideration of ſubjects equally intereſting, and eternally momentous alike to Jew and Gentile. The Oracles of God—their awful contents—the true Jehovah—what duty, love, and ſervice we owe him—and how we are diſcharging our obligations;—theſe cannot but be owned to be matters of the laſt importance to every man who has the leaſt pretenſions to reaſon or religion.

In every attempt to heal diviſions, prudence dictates, that we ſhould begin with the review of thoſe common principles in which we are agreed, and of thoſe truths admitted equally by Jews and Chriſtians. The ſharp angles of controverſy will thus be rubbed down to the ſmoother

smoother surfaces of mutual good will. We wish to conciliate your regard; and we resolve to deserve your esteem at least, if we are unable to communicate to you all the rich blessings which we desire.

Happily *the leading features of the Jewish and Christian religion are the same.* We boast the same divine origin—profess to believe in the same God—to hold the same rule of duty—and look to the one Messiah. These most important points of union and agreement we are at present to consider.

FIRST. *We mutually acknowledge revelation,* as necessary to inform the erring judgement, and correct the devious steps of the fallen sons of Adam, that they may be brought back to the knowledge, love, and worship of the only true God.

Indeed, it is among the flattering distinctions of the Jew, that to them first were committed the Oracles of God, and that to their fathers, “at sundry times, and in diverse manners, he spake by his holy prophets, since the world began.”

As the happy consequences of such communications, this people, however oppressed or despised, possessed a treasure of wisdom and knowledge which all the learning of Egypt, and the  
genius

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genius of Greece, were unable to attain, and incompetent to supply.

To them alone, *SECONDLY*, the *one true God* was revealed in the unity of Jehovah, and the perfections of his nature and attributes, as a spirit, self-existent, omnipotent, eternal, incomprehensible.

Whilst all the rest of the world was sunk in the grossest idolatry, "changing the glory of God into images, made like to corruptible man, and birds, and quadrupeds, and reptiles;" "in Jewry was God known, his name was great in Israel." Contemptibly as the Jewish nation has been treated by modern infidels, in the first criterion of wisdom, the knowledge of God, the meanest Hebrew as far exceeded all the sages of the East, as revelation doth unenlightened reason, or certitude conjecture. Even these proud sophists themselves, however affecting to despise the vulgar herd, bowed down to the established Polytheism; and, "brutish in their knowledge, turned the truth of God into a lie," affording the most compleat demonstration, that "the world by wisdom knew not God," and that, after all their researches, *they* could never find out the Almighty to perfection.

Jehovah, indeed, like the sun, the noblest object of his creation, can only be known by the

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beams himself dispenses. Till he shine into the heart to give the light of the knowledge of his glory, man may feel after him, but cannot find him. Enveloped with the clouds of thick darkness, he to them remains for ever "the unknown God." The speculations of the deepest metaphysicians on his being and attributes will be as far from the true Jehovah as all the rabble of Heathen Deities, or the hideous and grotesque idols of Indostan, the work of men's hands.

THIRDLY. Agreeing in the acknowledgement of the one God, as united are we, professionally at least, *in submission to the law and its sanctions.*

My Jewish Brethren, the two tables of the Covenant, written and engraven on stones, we admit, as you do, to be of eternal obligation; not merely as given by Moses on Sinai, but as containing a rule of duty resulting from the very nature of God, and from the relation in which we stand towards him, as creatures to their Creator.

Against such a God, and such a law, "every transgression and disobedience must receive a just recompence of reward." The *sanctions* must be awful, and the *penalty*, like him who inflicts it, *eternal*. God cannot change. Sin cannot alter its nature or desert. "Cursed is every one that continueth not in all things  
" written

“ written in the book of the law to do them.” At least this was the faith of the antient Jewish as well as Christian church; and I am shocked to observe, in many modern Jews, as well as professing Christians, with whom I have lately conversed, a grievous defection from Moses and the Law in this behalf, and an utter rejection of *eternal punishment* as the wages of sin—an Infidelity begotten by, and springing out of, that state into which they are together fallen, and which makes it their mutual interest to deny what, if admitted to be true, must be their present torment. Oh! Jewish people, the sanctions of your law, and ours, are indeed awful and eternal. “ Wo to the wicked; for it shall be ill with him.” “ It is a fearful thing to fall into the hands of the living God.” “ Who can dwell with the devouring fire? Who can dwell with everlasting burnings?”

As cordially as any Israelite we admit also, *the ceremonial*, as well as *the moral law*; deeply impressed with a sense of its necessity, as providing for man, a sinner, that atonement, without which every transgression must have left the awakened conscience in despair. Indeed, how any Jew, consistent with his own principles, can possibly hope for peace with God, deprived, as he is, of Altar, Sacrifice, Priest, and Atonement, is astonishing: and among the striking

proofs

proofs of the blindness, ignorance, and hardness of the unhumiliated heart: "for, without shedding of blood there is no remission of sin:" and Christian and Jew, if they would judge consistently with their own sacred records, must acknowledge the necessity of a vicarious sacrifice, and the need of a propitiation before a holy and offended God.

It was, FOURTHLY, for this great purpose of atonement and reconciliation, that, from the first promise of "the Bruiser of the serpent's head," to the last, of his "speedily coming into his temple," we are directed *to expect the Messiah*; who is equally "the desire of all nations," because alike needed by all, whether Jew or Gentile, "to finish transgression, and make an end of sin, and to bring in everlasting righteousness." Such was the faith of the ancient Jewish church; and nothing contrary to, or inconsistent with, the glories of his kingdom, when truly understood, is to be inferred from his sufferings, humiliation, and sacrifice. But I may not anticipate what will be hereafter advanced by my Brethren on this head: suffice it to say, that Messiah, with *us both*, is alike the great object of faith and hope. We look "for salvation in no other," nor suppose "there is any other name given under heaven, among men, whereby they can be saved." However

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we may differ respecting the time of his appearing, and the nature of that kingdom which he shall set up on earth, “in him, and in him alone, we believe that all the nations of the earth shall be blessed.”

FIFTHLY. That *prayer should be made to him, and daily he should be praised*, every Jew and Christian must admit to be alike their bounden duty and service. However criminal the one or the other may be, in the neglect of these obligations, none will dare deny that to God we owe them. Nor must these be the service of the lip, or the knee; “God requireth truth in the inward parts;” and “they who worship him must worship him in spirit and in truth.” Without this, the loudest devotions, or the most expensive sacrifices, would be “vain oblations,” and no more accepted on God’s altar than swine’s blood or the flesh of a dog, the most abhorred of abominable things. And here I cannot but observe, that the mere gabble of prayer and praise, whether in a synagogue or a cathedral, is equally distant from the worship of the heart which Jehovah requires. “We must pray with the spirit, and with the understanding also,” or else our services will be as vain as the lengthened clamours and cuttings of the priests of Baal, when they leaped on their altars, crying, “O Baal! hear us,” from morning until noon.

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We must bring with us a devotional spirit, and approach with reverential steps the place where HIS honour dwelleth. And when we bow our knees before the Most High and Most Holy, a guard must be placed on the door of our lips; nor should we dare be hasty to utter any thing before God, lest we offer the sacrifice of fools, and our very prayers be turned into sin. A subject this, that ought solemnly to affect Jew and Christian alike in every act of divine worship; for, "God is not mocked." The mockery and delusion will rest upon our own souls, whenever with lying lips, and with a deceitful tongue, we dare thus insult Him "who searcheth the heart, and trieth the reins," and from whom nothing is secret.

LASTLY. We are, in profession at least, agreed, that *Jehovah must be honoured, not only with our lips, but in our LIVES, by giving ourselves up to his service, and by walking before him in righteousness and true holiness all the days of our lives.* Without Morals there can be no Religion. Those which the Bible inculcate are confessedly the purest, and of the most perfect kind. "Be ye holy," says Jehovah, "for I am holy." Both the *principle* and the *practice* are, in the fullest manner, set down in our book: and they are without excuse who shut their eyes, and "hate the light, neither come

“unto the light, lest their deeds should be made manifest, that they are wrought in darknesses.”

“My Son, give me thy heart,” is the plainest of the divine injunctions. Jews and Christians alike acknowledge it; and they are alike bound “to glorify God in their bodies, and in their spirits, which are his.” To submit without murmuring to his providences—to make his revealed word the rule of our conduct—to desire that his will may be done upon earth, as it is in heaven—and to adorn the doctrine of God our Saviour by all holy conversation and godliness—these are alike obligations on us both. And every man who assumes the name of Jew or Christian is (αυτοκατακριτος) condemned out of his own mouth, and by his own heart, when his life gives the lie to his professions; and therefore the holy and heart-searching God must much more condemn him.

Yet it is awfully evident that the whole Jewish and Christian world abounds with such characters, and therefore *lieth in wickedness*. The professed disciples of Moses and of Jesus are involved in the same condemnation, and act in the same contradiction to their admitted principles. We see them alike serving diverse lusts and pleasures—sunk in worldly amusements or engagements—earthly in their tempers—sensual

fual in their enjoyments—preferring gain to godlinefs—and centaurs not fabulous, treading both the Tables of the Covenant under their feet.

To expatiate on scenes fo oppofite to all religion would lead me into a vaft field of awful reflections on *false* Jews and *false* Christians, whofe prefumptuous careleffnefs about their souls and infidel indifference about an eternal world, cannot but be the prelude to certain deftruction,—unlefs they repent.

Now thefe things, Brethren, are the great barriers againft conviction. It is this prevailing immorality, irreligion, indevotion, and worldly-mindednefs, that indifpofe men for the reception of the Divine Word, and feal them up in Infidelity and Atheifm; for, fo low are many Christians alfo fallen, that they doubt of their own immortality, and, with Sadducean fcepticifm, difpute whether there be angel or fpirit, hell or heaven.

Brethren, “if any man will do his will, he  
“ fhall know of the doctrine whether it be of  
“ God.” The heart, which is ferioufly engaged to follow the mind of God as far as it is known, and cries, “Lord! what I know not teach thou  
“ me,” will be led in fimplicity and godly fincerity to enquire, “what is truth;” to inveftigate

gate what is dark, and to ascertain what is dubious. Thus searched the noble Bereans the Scriptures daily, that they might see if these things were so, and the consequence was happy, "Then many of that city believed." Could we persuade you, Brethren, to make a like candid and serious enquiry, we might hope for a like blessed issue; but where wilful ignorance and presumptuous sin blind the eyes, and harden the heart, I appeal to the Circumcision and to the Uncircumcision, according to the admitted principles of Judaism or Christianity, what must be the end of these things, if there be indeed a God that judgeth the earth.

Let the Jew then renounce Moses and the Law; let the Christian reject Jesus and his Gospel;—this will be more consistent far than to admit of a revelation, which they neither believe nor obey—to acknowledge Jehovah, whom they neither reverence, love, worship, nor serve—to confess a responsibility to his government, whilst they live in the habitual transgression of his law, and treat its sanctions with contempt—and to profess faith in a Messiah, whose kingdom and coming they must dread;—let such men, I say, tremble to take the name of God and his Messiah in their lips; for, whoever he is, and whensoever he shall be revealed, assuredly every such  
Jew,



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Jew, and every such Christian, must be disowned of him, rejected by him, and driven from his presence with everlasting shame and contempt. They will hear that terrible voice from the throne of the tremendous Judge of quick and dead, "Depart from me, accursed: I never knew you, ye workers of iniquity."

My Brethren, whether Jews or Christians, know, that a deep and humbling sense of the state into which we are fallen is essential to our recovery, and to the reception of all saving truth. They who are whole need not the physician, but those who are sick. Till a Divine conviction of sin fixes on the conscience through the power of the Holy Ghost, no such concern will ever be awakened in the heart about salvation as can lead to him, "who alone is come to seek and to save that which is lost."

"O kiss the Son then, lest he be angry, and so ye perish from the right way. If his wrath be kindled, yea, but for a moment, who can abide it?" He must be without excuse, or the possibility of escape, who neglects so great salvation; and wrath will come upon him to the uttermost.

"Take heed then, Brethren, lest there be in any of you this evil heart of unbelief in departing from the living God:" and ye also  
pe-

perish with those who believed not. “ For the  
“ Gospel was preached to them even as to us,  
“ but the word preached did not profit them,  
“ not being mixed with faith in those that heard  
“ it”—of all that immense host, the hundreds of  
thousands of Jews, who came out of Egypt by  
Moses, only two were counted faithful, were  
suffered to pass the river Jordan, and to inherit  
the Land of Promise. The carcases of all the  
rest fell in the Wilderness, “ because they gave  
“ no credence to his word.”

Hearken then, Brethren, every one of you—  
examine your consciences and conduct—con-  
sider your ways—search the Scriptures,—and  
know assuredly, that no man truly believes in  
Jehovah who does not honour him as God ; and  
that he can have no part nor lot in Messiah, who  
is not a faithful subject of his kingdom. We  
must conclude, therefore, with the most infalli-  
ble certainty, that he is *no more a Christian than  
a Jew, nor a Jew than a Christian*, whose life is  
habitually a contradiction to the first principles  
of that religion which he himself professes.

But whether professionally Jew or Christian, a  
moment only is allotted for thy abidance here  
below ; and on that moment eternity depends.  
Dark and dismal is the prospect beyond the  
grave, where faith doth not realize the hope full  
of

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of immortality, and revelation unbar the gates of life and glory. Death, death approaches. He that believeth shall be saved, and he that believeth not shall be damned. How awful the alternative!

END OF SERMON I.





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S E R M O N

The Second.

CHRISTIANITY

AND

MODERN JUDAISM.

DISCRIMINATED.

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GEN. I. 4.

*And God divided the light from the darkness.*

THE glorious Majesty of God appears manifestly impressed on the first page of these Holy Oracles. The book opens with the Creation of the Universe, described in a simple, comprehensive, magnificent manner,—a manner which

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announces the Creator himself to be the primary Author of the writing.

I take hold of the expression of the text in an allusive view. The general style of the Scripture, which frequently applies to knowledge and ignorance, truth and error, the emblem light and darkness, sufficiently authorizes such an allusion.

There appears also a resemblance between the dark chaos, created at first as the seed of the organized universe, and that gloomy state of things in the spiritual world which was justly the consequence of man's apostacy from God. The work of the Almighty also, in raising the children of Adam from their miserable state by his word, displays a glory and goodness similar to that which appeared when God said "Let there be light, and there was light."

When this noblest material being "light" first existed, the Creator beheld his production with complacency; "God saw the light, that it was good." It was, however, strangely involved in the confused mass of matter, and its native, orient, beauty obscured. Another act of sovereign power therefore followed, which is marked in the text, "and God divided the light from the darkness."

Awful, desolate, dreary, and astonishing is that chaos which opens to view, when we think  
of

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of a world of human spirits fallen from God, involved in ignorance, error, and iniquity, overshadowed with the incumbent cloud of Divine wrath. Blessed be God, he hath made a difference between the world of human finners and the lost multitude of angels. They are wrapped up in the hopeless blackness of darkness; but among mankind some rays of light, leading to God, are every where scattered. Proceeding from the Word of God, and cherished by impressions on the understanding and conscience from his visible works, this light bears witness for God, and invites man to repentance: but it shines in darkness, and the darkness mingles itself with the light, baffles its energy, absorbs its lustre, imprisons it in unrighteousness.

In a condition so awful, but, blessed be the God of their fathers, not absolutely exclusive of hope, Christians behold the present Jewish people; and, therefore, their bowels of compassion are moved towards them. That they possess some knowledge of divine truth we deny not. The extent of that knowledge a reverend Father hath, in the preceding discourse, candidly and ably represented. This view of things, however, while it excites our wonder, increases our concern. We are grieved to see an unhappy people sinning against so much admitted light; and our indignation is roused, not merely against the

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the subjects of this error and rebellion, but against the Infernal Deceiver, the Author of delusion, the sacrilegious Perverter of the truth, and of the right ways of the Lord. At the sight of sacred truth abused, and of immortal souls deceived and led captive, our souls are set on fire; we feel the rising enmity which the original promise announces; and, while no hope is entertained for the author of evil, we wish to alarm and rescue his deluded captives, by putting energy into the truths they acknowledge, and by disjoining these truths from the uncongenial mass of error, wherewith they have been loaded and contaminated.

With designs of this nature, in the confidence of immutable and unconquerable truth, and longing for the emanation of those beams from God, the Father of lights, which sooner or later shall victoriously irradiate the benighted children of Abraham, I proceed to remark,

FIRST, That the primary error of Modern Judaism, and the source of all the rest, an error common to it with every other system of false religion, consists in a misapprehension of the nature of the true God; and may be defined, "A want of right views of God in his perfections and government, as bearing relation to moral agents and their conduct;" or, to use



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use one comprehensive scriptural word, the want of just views of "the holiness of God."

We would entertain lively hope of our Jewish Brethren, if their mouths were once filled with the complaint, recorded in one of their sacred books, "Surely I am more brutish than man—  
"I neither learned wisdom, nor have the knowledge of the holy." The person who so complained had considered attentively the visible works of God, and had derived from them some ideas of Divine power, wisdom, and goodness. This is evident from his emphatical questions, "Who hath ascended up into heaven and descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth?" But he knew there were views of the glory of Jehovah of a higher order, and to which, through the carnality of his mind, he had scarcely at all penetrated.

In the model of seraphic worship which Isaiah records, the epithet "holy" is thrice loudly proclaimed; and, in numberless passages, Jehovah is denominated "the Holy One of Israel." We are convinced, that if the Jews were sufficiently attentive to those Divine Perfections which belong to the awful Judge of the universe, and which render him "glorious in holiness," they  
would

would find no rest for the soles of their feet in the bleak regions of Pharisaical righteousness.

The Holiness of God, in its large meaning, includes the whole assemblage of Divine excellencies, which he manifests in his government of intelligent, responsible creatures, such as are the immortal souls of men.

They who are well instructed on this subject will give their ready assent to the following truths; in briefly rehearsing which I must request the patience, candour, and attention of my readers, especially of the Jews.

The Holiness of God is *essential* to Him: it originates in his very being. This idea is suggested by Moses, when he says, "The Lord thy God is a consuming fire, a very jealous God." God sees and embraces his own beauty, with a necessary complacency. He, therefore, loves his own image upon the soul of man, and hates the image of the Devil. The Holiness of God is his very self. Compare Amos vi. 8. with Ps. lxxxix. 35. and Malachi ii. 11.

It follows hence, that the Holiness of God is immense, and unsearchably great. Every thing in God is infinite; but, in a comparative view, infinity belongs chiefly to those things which, in the assemblage of Divine excellencies, are most eminent and resplendent.

We therefore assert farther, that the Holiness of God is the primary glory of his nature; for it includes the immense *beauty of the Godhead*, which God beholds in himself: it includes God's transcendent delight in his own beauty: it includes his love of his own resemblance in created beings, and his boundless hatred of evil.

In consequence of these things, it is evident that "the Holiness of God" rises far above his regard to the *natural good*, and the *mere happiness* of his creatures. He condescends, indeed, to regard with complacency, the enjoyments and pleasures even of irrational creatures. But though "he giveth to the beast his food," in a comparative view "he delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man. Jehovah taketh pleasure in them that fear him."

And when the natural good, or happiness of any created being, becomes inconsistent with the glory of Divine Holiness, he will make a sacrifice of that good or happiness. His infinite Holiness gives rise to the punishment of evil. And this punishment, which flows from the holy nature of God, is indispensable, and, in some respects, infinite; because God cannot appear otherwise than as becomes the Holy One, the infinitely pure and righteous Judge of all the earth.

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It is therefore evident, that if it please God to exercise mercy towards sinful creatures, that mercy must be displayed in a *holy manner*. Nothing can set aside the essential holiness of Deity. This immense pure glory of the Godhead doth not, indeed, shut up the fountain of Divine compassion and love : in some respects it is the very fountain and original source of that compassion. But, undoubtedly, the essential Holiness of God regulates, and gives a colouring to, the display of mercy. The essential name "Jehovah, Jehovah, precedes in order the titles "merciful and gracious." Exod. xxxiv. 6, 7. The name "I AM THAT I AM" was held forth to the distressed Israelites as the primary spring of their longed-for deliverance.

Once more ; the Holiness of God constitutes his all-sufficiency for giving happiness to rational beings. *They* cannot be made happy by the mere creation of worlds for their benefit. The Holy One himself, revealed to them in his immense beauty and love, is their only possible portion, their exceeding joy.

All these things it was necessary that I should mention, that my fellow sinners of the Jewish nation, whom I tenderly pity and love, may see where their mistakes begin. Their views of the Holiness of God are defective and false : hence arises an endless train of fatal errors.

Here



Here I enter my first appeal to the consciences of the Jewish people. Is it your practice to meditate frequently, and with delight, on the infinite holiness of God? Are you acquainted with feelings like those of Abraham, when he said, "Let not the Lord be angry—Behold, I have taken upon me to speak unto the Lord, who am but dust and ashes;" or of Moses, when God said to him, "Thou canst not see my face, for there shall no man see me and live;" or of Isaiah, when he cried out, "Woe is me, for I am undone, for I am a man of unclean lips—for mine eyes have seen the King, the Lord of Hosts." Do the teachers of the synagogue clearly and solemnly inculcate these truths? In what modern Jewish book is there a vivid representation of the Holiness of God.

The truths which I have stated respecting the moral perfections of Deity, are the dictates of sound reason: they are supposed, illustrated, and confirmed, in the Old Testament Scriptures.

To neglect or deny them is to do violence to the light of reason, and to rebel against the voice of God. And it is in consequence of this that,

SECONDLY, the Jews are greatly mistaken respecting the Moral Law of God, and the design of its being republished by Moses.

From views of the glorious Holiness of the Lawgiver arise proper ideas of the sublime spirituality, the extensive demands, the immutable and immense obligations of the law of God. Hence we are led to just sentiments respecting that supreme love to God, accompanied with fear and confidence, which is the substance of our duty to Him; and respecting that spiritual, enlarged, and operative, affection wherewith we are bound to embrace our fellow creatures. That the demands of the law may be fulfilled, the heart ought to burn with continual flames of seraphic affection towards God, and should diffuse all around an odour of benevolence sweeter than all the spices and perfumes of Arabia. The smallest abatement or deviation, and much more the slightest taint of inward impurity or enmity, must immediately offend the glorious eyes of Jehovah, and bring condemnation on the transgressor. And the obligations whereby we are bound to yield this perfect and angelic obedience to the Most High, are obligations of an infinite and unalterable kind; because they arise from the immense excellency and glory of Him with whom we have to do.

It follows from these self-evident truths, that the very publication of the law from Mount Sinai implied a state of disobedience and apostacy, on the part of the people to whom the revelation

was

was given; for otherwise it would have been perfectly unnecessary. This is farther manifest from the aspect of the whole tremendous scene, and from its impression on the Israelites. Jehovah did not reveal from that mountain the smiles of love suited to his obedient and pure creatures, nor did Moses and the Israelites stand before him joyful and undismayed, like so many angels. No: there was guilt and impurity; God frowned majestic, they trembled as criminals before Him.

Here we discover the first end of the publication of the law, namely, to convince of disobedience, and to alarm with the dread of punishment.

But alas! the Enemy of souls takes advantage of the self-righteous spirit of the Jews, and leads them into fatal error. They turn away their eyes from the splendour of Infinite Purity, and think of the Holy government of Jehovah as though He were on a level with earthly rulers, who have no inspection of the heart, and must content themselves with the exterior obedience of their subjects. The Jews imagine, that, by publishing the law from Mount Sinai, God designed to assist them in their proud attempts to justify themselves before him by their own obedience. They forget the terrible thunderings of that  
moun-

mountain, the terrific sound of the trumpet and voice of words, which overpowered their forefathers with the dread belonging to criminals, and, for a time, laid prostrate in the dust their lofty ideas of themselves and their own righteousness.

THIRDLY. The God of glory coming near to his ancient people impressed them indeed with his unutterable Majesty, and caused them to lye low before him : but he designed not to crush them under his feet, and to leave them in the gloom of despair. “ He loved the people.”

Moses, therefore, was called into the Mount, and was detained there for a long time. And a system of ceremonial ordinances was there revealed to him, suited, as means in the hand of the Spirit, to convey relief to the wounded conscience, and to throw additional light on the promises of salvation by the Messiah, which, ever since the fall of Adam, had been handed down from generation to generation.

We honour the Jews for their respect to these holy institutions of the Most High ; but we cannot sufficiently deplore their perverseness, in losing sight of the high and gracious design for which these bloody rites were appointed.

Verily ye are guilty in this point, ye children of Abraham. You and your fathers have become  
like



like the Heathen, in supposing that Divine Anger may be *really appeased* by the blood of bulls and goats; and that the sinner condemned by the moral law may justify himself by ceremonial observances. Why have you so darkened the lustre of the purity of your God, and debased the majesty of his dread tribunal! He was holding forth, under these shadowy forms, *the substantial and sublime atonement*, which his wisdom and love had prepared in the glorious Messiah.

Your fathers suffered severely for this folly. Conscience would not be bribed to silence by all the pomp of the temple sacrifices, when offered without faith in the promised Messiah. Conscience brake loose from such restraints as these; it roared like a lion in their bosoms; it demanded nobler blood; it prompted the restless sinner to say, "Shall I give the fruit of my body for the sin of my soul?" They who obstinately turned away from God's Messiah, and the ransom promised in him, sought peace of conscience, in vain, by the horrid murder of their infants; till the God of Jerusalem pronounced the stern decree of justice, "They shall bury in Tophet, till there be no place to bury." Jer. xix.

FOURTHLY.

FOURTHLY. Permit us, ye children of Abraham, influenced by love to your precious souls, to speak plainly, and to state the controversy between you and us clearly.

You have lost sight of the infinite Holiness of God; and therefore you perceive not the *true state and infinite wants of a sinner*. A sinner, a child of fallen Adam, whether Jew or Gentile, is a being separated from God, excluded from the enjoyment of the supreme good, driven out from paradise, debarred by the flaming sword from the tree of life; he is accursed of God, and, devoted to punishment, he hastens through the miseries of a short life to an awful appearance at the tribunal of God, and to the ever-enduring woes of that place of torment of which the horrible Tophet, where infants were sacrificed, exhibited a dreadful emblem.

Such is the condition of every sinner, as a sinner. Thus he lies exposed and helpless; unless, either God should cease to be holy, or an atonement be found worthy to be accepted by Him who is "glorious in holiness, fearful in praises, a consuming fire, the Judge of the whole earth."

FIFTHLY. The blessed Majesty of heaven comes down to us, and comes near us, for our relief

relief from these terrible circumstances, *in the sacred Oracles, the Scriptures of Truth.*

Turning our thoughts to this part of the controversy we are reminded of that veneration, mixed with compaffion, which is due to the house of Israel. Knowing the precioufnefs of these Scriptures, in which we learn by experience that we have eternal life, we venerate the people from among whom the sacred veffels of infpiration were felected, and who have been the faithful depositaries and guardians of the word of life. Their continued adherence to these holy books is one of the tokens, whereby we know that our God fhall yet raife them to the true and faving underftanding of his Oracles.

We view them, therefore, with compaffion, groping in darknefs amidft fuch refplendent light. And we are here obliged to trace the confequences of their criminal inattention to the holy attributes of Deity.

It is owing to this caufe that the Jews perceive not the *infinite diftinction* between the infpired words of Jehovah, and the low productions of the polluted underftanding of man. They fhould tremble at the thoughts of bringing down the Holy Oracles of God to the level of the Talmud, or any compofition of uninfpired mortals. “What is the chaff to the wheat? Is

“ not my word as a fire, saith Jehovah, and as a  
 “ hammer that breaketh the rock in pieces.”

The highest evidence of the Divinity of the Scriptures arises from *that impression of the infinite Holiness and Majesty of God* which is universally diffused over them. But this evidence the Jews seem not at all to perceive.

A revelation from God, adapted to the relief of apostate creatures, cannot consist of a series of doubtful quibbles, the knowledge of which depends on a nice investigation of the genius of a particular language. Its grand lines must be prominent, and obvious to every serious reader. Such it must be as to the letter of the truths revealed. Yet these truths may be expected to be so sublime, and so full of spiritual glory, that Divine teaching and light must be necessary to raise the mind of a fallen creature to the true and lively perception of them.

Such are the properties of Divine revelation, in our view: it is at once plain and mysterious; clear and plain to every capacity in the letter and leading truths; but secret and hidden in its spiritual glory, until God himself “ opens the  
 “ eyes of the blind sinner, that he may behold  
 “ marvellous things out of his law.” There would be an end, at once, to an immense number of sophistical objections against the truth, if our  
 Jewish



Jewish Brethren were duly to attend to these obvious ideas of the nature and genius of Divine revelation.

SIXTHLY. What then is the chief subject contained in the Holy Scriptures, the great burden of Divine revelation, the corner-stone of the truth made known by Moses and the Prophets? What is it?

*The doctrine concerning the Messiah.*

Here opens to us the grand question in this controversy between Christians and Jews. And here, on the part of the Jews, we are obliged, with sorrow of heart, to mark the consequences of their being estranged from the knowledge of the glorious holiness of Jehovah.

From the beginning to the end of the Old Testament Scriptures, the Messiah is held up as the grand pledge and display of the infinite mercy and love of God towards miserable sinners. And when we view the glories of the Holy One, and the alarming condition of the objects of his wrath, it is self-evident that nothing less than an immensity of love, bringing into the plan of salvation the whole treasures of Divine Wisdom, Power, and All-sufficiency, can be of avail for our relief. With joy, therefore, we seize the promise of the Messiah, and perceive through this medium the bowels of Jehovah melting over a world

of finners with unutterable compassion. There we stand astonished, while "all the goodness of the Most High passes before us." And coming down from this delightful Mount, we cannot but wonder and complain at the low, contracted, and worldly ideas of the love of God which the unhappy Jews discover in their sentiments concerning the Messiah.

*What is the Messiah to do?* God, who knows the forlorn state of a world of finners, promises him as our Deliverer. What then must he do? His work must meet the grand lines of the misery of our fallen state. We are the captives of Satan, who hath seduced us, who hath impressed his hateful image upon us, and who comes against us armed with the charges of our guilt, and with the denunciations of the law of God. The infinite Holiness of Jehovah is against us, his countenance frowns, his voice thunders, his throne flashes with indignation over us; calamity overtakes us; Death shakes his dart, Eternity opens, Hell gapes all ghastly and tremendous before us. *It is thy work, blessed Messiah, to rescue us from the jaws of destruction, to pacify Divine wrath, and to place us in heaven under the smiles of Jehovah's favour and love!*

But how shall this be done? The promises of the Messiah answer: the figures of the Levitical

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tical service give the answer: the prophecies, the high-coloured paintings of inspired prediction, exhibit the answer. "He shall bruise the  
" head of the accusing serpent; He shall remove  
" the curse, and procure the blessing; He shall  
" take the place of the guilty; He shall be a  
" victim in their stead; He shall suffer, his  
" soul shall travail as in birth; His hands and  
" feet shall be pierced; He shall make reconcilia-  
" tion for iniquity; He shall bring in ever-  
" lasting righteousness; He shall reign over his  
" ransomed people in the heaven of heavens for  
" ever and ever."

Such, if we believe Moses and the Prophets, is the work of the Messiah. But who is he that can perform such things as these? Shall the deliverer be an angel? The entire hosts of holy angels in heaven are too poor to furnish the ransom of one sinner: they cannot meet the demands of an infinitely Holy God for one transgression. Besides the transgressors are human beings: their surety and substitute must be man; he must be "the seed of  
" the woman, the seed of Abraham, the son  
" of David." And shall one mere man do that which all the angels of heaven could not do? The Promises, the Prophecies, resolve this infinite difficulty. The demands of Divine Justice extend

extend to a ransom of immense dignity and value. "I have found that ransom, saith Jehovah." The deliverer, the sufferer, the substituted victim, shall be Immanuel, God in human nature, Jehovah.

Here the blessed angels bow down their astonished heads; here the wicked spirits of hell stand appalled, dismayed. But the Jews, in harmony with Socinians, Mahometans, and other heretics, cavil; they wish to get rid of that truth without which nothing can remain for sinners but everlasting despair. The Scriptures testify that Jehovah is One. The same Scriptures testify, that One, who is Jehovah, sends, as an angel, as a deliverer, another, who is also Jehovah. They testify, that One, who is God, saith to another, "Awake, O sword, against my Shepherd, against the man who is my fellow; Sit thou at my right hand; Thy throne, O God, is for ever and ever."

And what is the objection to this truth? It is mysterious, it seems incredible. Is this strange, that the deliverance of sinners, under the government of a holy God, should be accomplished in a mysterious manner? Or, that the nature of that God should be unsearchable, whose least footsteps, even in the creation of one atom of dust, I, a blind atom, cannot trace?



SEVENTHLY. I have stated the true prophetic doctrine concerning the Messiah. For the truth of the statement I appeal not to this or that single sentence or word, but to the whole mass of these inspired Writings, to every book which they contain, and to the prominent lines of each particular book. Particular prophecies will be hereafter considered.

We are advancing to the most momentous part of the whole controversy. We are in possession of a clear delineation of the Messiah's character, furnished to us by Moses and the Prophets; and we are to apply this criterion *to try the pretensions of One, who hath claimed to be the very Messiah*, and whose claim hath been supported in a manner which the Jews themselves must acknowledge very striking, singular, and awful. Let the Jews who now read lift up their souls to the God of their fathers, beseeching him to enable them to lay aside prejudice and passion, and, judging for eternity, to judge righteous judgment. And to such a prayer let the heart of every Christian say, Amen.

But here—"my belly trembles, my lips quiver, rottenness enters into my bones, and I tremble in myself"—at the thoughts of seeming to sit in judgment on the character of Him, at whose tribunal I shall shortly appear; whose  
Divine

Divine Majesty shines before me, abases, overwhelms, reduces me to nothing. Must I enter into controversy whether He is an impostor, whom I feel to be God, whose love embraces and delights me, and shall be my everlasting heaven?

Jesus, thou Son of David, thou Son of the living God, be thou witness, and ye holy angels of Jehovah be ye witnesses, that, whatever methods of persuasion I use for the sake of others in what they account matter of controversy, in my own breast there is no hesitation, no shadow of doubt! I see the truth, I feel its glory; Jesus who was crucified is my Lord and my God. Let his love be stronger in me than death—let me follow, if called to it, the steps of the martyr \* who said—*εμος ερωσ εσαυρωται*—“my Love “was crucified.”

*The difference of sentiment between Christians and Jews concerning Jesus of Nazareth, is, indeed, great as the sea.*

We believe that he is the Messiah, the Son of God. We believe this, because we perceive an exact, an inimitable, correspondence between his character and the Messiah of the Prophets; and because we find in him those treasures of salvation which supply the infinite wants of guilty, perishing, souls.

\* Ignatius.

Having contemplated the infinite Holiness of the Judge of the world, we come forward with humble awe to consider the character of the holy Jesus; and immediately we perceive in him that surpassing moral beauty, and that captivating tenderness of love to the church which, in the forty-fifth Psalm, and in the still bolder figures of Solomon's Song, characterize the Messiah. The sacred graces of his human nature engage our attention; his exalted wisdom, faith, heavenliness, love of God, his humility, gentleness, compassion, and beneficence, present before us human nature restored to more than its original rectitude; they exhibit, in unexampled strength, that purity which the law demands, and which delights the holy eyes of Jehovah. Fixed in this contemplation, we descend still deeper into the mystery, and, under the cloud of poverty, contempt, and sorrow, discern still richer glories. We see him, who knew no sin, suffering for others, and groaning under the overwhelming pressure of guilt, from the infinite transgressions of a world of sinners. As he advances into the deep waters our admiration and faith increase, till we are quite overpowered with his sufferings, glory, and love. In the meanwhile, we behold him strewing his suffering path with the marks of royal dignity and bounty, the

pledges of his mercy and compassion. But our views terminate in nothing human. Through the veil of flesh we perceive the eternal Godhead, emitting its peculiar, sparkling, rays. He is God manifested in the flesh. In him human suffering and obedience are lifted up to infinite dignity, are enriched with the gems of the crown of Deity, are stamped with the immense value of God Incarnate. When, in the light of these ideas, we survey that bloody sweat which marked the agonizing of his soul in the garden of Gethsemane, and hear from the cross his complaint of inward anguish under Divine wrath, the sacrifice appears complete, the ransom is full for eternity, we seize everlasting life, and each believer pronounces thus, "God forbid that I should glory, save in the cross of the Lord Jesus Christ."

The views of his resurrection, his ascension into glory, and his coming as the Judge of the universe, make our triumph perfect, boundless, eternal.

But, alas! these things were not understood by the ancient Jews: *They looked at this wonderful object through a false and vitiated medium.*

They did not consider the glorious attributes of Jehovah; therefore, they felt not their own misery and guilt, therefore the false glories of  
this



this world dazzled their eyes. They sighed for a worldly paradise, and fabricated in their imagination a Messiah who would indulge, instead of extirpating, their pride and all their sinful lusts. And when Jesus, the Messiah of God, passed before their eyes, they acted towards him as the Prophets had predicted they would do: "He hath no form nor comeliness—we hid, as it were, our faces from him—he was despised, and we esteemed him not."

We are astonished at that insensibility which remained proof against such a display of all possible human excellence: we are ashamed of the depravity of our degraded nature, which could prefer to the Holy Jesus the carnal and base idea of an earthly conqueror: we shrink back with horror from blasphemies pointed, with impotent fury, against him who is "God over all blessed for ever." I will not enter farther into that cloudy abyss of iniquity and wrath, in which the posterity of these unhappy men have so long, and so tamely, remained. Rather, I will call aloud to them to come forth into the marvellous light of Jehovah; I will rather cry to Heaven for that power which at the day of Pentecost pierced the enemies of Jesus, that power which in a moment subdued the haughty Pharisee, in his way to the scene of persecution and

blood at Damascus. We long to see that profound repentance, which shall take place when the ancient prediction shall be largely accomplished :

“ I WILL POUR UPON THE HOUSE OF DAVID, AND  
 “ UPON THE INHABITANTS OF JERUSALEM, THE  
 “ SPIRIT OF GRACE AND SUPPLICATIONS, AND  
 “ THEY SHALL LOOK UPON ME WHOM THEY HAVE  
 “ PIERCED, AND THEY SHALL MOURN FOR HIM  
 “ AS ONE THAT MOURNETH FOR HIS ONLY SON,  
 “ AND SHALL BE IN BITTERNESS FOR HIM, AS  
 “ ONE THAT IS IN BITTERNESS FOR HIS FIRST-  
 “ BORN.” Zech. xii. 10.

Such is the controversy between Christianity and Modern Judaism ; a controversy already decided in the Scriptures of Truth ; but, to give power and solemnity to the decision, the glorious splendours of the Day of Judgment are hastening to burst upon the astonished world.

It relates to such points as the following : The Holy Perfections of Deity, The Moral Law, The Levitical Ceremonies, The Condition of fallen Man, The exclusive Authority of the inspired Scriptures, The Mosaic and Prophetical Delineation of the Messiah, and The Fulfilment of that Delineation in *Jesus of Nazareth*.

Other collateral articles of this controversy, of high importance, might be in a similar manner stated and illustrated.

Let

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Let me, however, be permitted to employ a part of this discourse in serious expostulation with the reader, whether his name and profession be that of a Jew or of a Christian.

Thou child of Abraham, learned or illiterate, rich or poor, man or woman, young or aged, come near to me, and give me leave to deal with thee as one rational being with another; my object is thy real benefit, and that with the angels of light I may rejoice over thee as a repenting, saved sinner. Thy danger is great; thou art coming nearer every hour to that lofty precipice, far beneath under which rolls an ocean of fire; pass over that steep into the unseen world, and the universe cannot save thee. Through the mercy of God thou art yet on praying ground, and though, when thou beginnest to read, much prejudice be upon thy mind, there is a Power which can bring thee to relent before this paper drops from thy hand.

Wilt thou not then, for once, assume the prerogative of a rational creature, and judge impartially for thyself in matters of eternal importance?

Reviewing the plain statement of the truth relative to the transcendent holiness, justice, power, and majesty of Jehovah, the pure spirituality of his law, and thy condemnation as a sinner before  
him,

him, what, O son or daughter of Abraham, hast thou to answer thy conscience? If thou triest to evade the light of such truths, and to entertain other thoughts of God and thyself, this is only to imitate the fruitless efforts of our first guilty parents, Adam and Eve, who “hid themselves from the presence of the Lord God among the trees of the garden.”

Thou believest that there is one God, the creator of heaven and earth, infinite in power, wisdom, and goodness; and wilt thou remove from him the splendour of infinite purity? Wilt thou represent him to thyself as like the idol gods of the Heathen, a mean, unholy, unrighteous being; holy in heaven, but unholy upon earth; condemning the angels who sinned, but cherishing in his bosom sinners of the human race, without any real regard to the claims of justice and holiness? Be assured, it is only for a moment, and while conscience is asleep, that such monstrous ideas of God can occupy thy mind. Remember the words of thy God in the fiftieth Psalm: “Thou thoughtest I was altogether such an one as thyself: but I will reprove thee, and set thy sins in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.”

Even



Even while the delusion lasts, what are the effects of thy pretended commerce with a mean impure Deity? It leaves thee under the power of wicked lusts, a prey to every temptation; thy devotions are formal, dead, insipid; thy heart is melancholy, a stranger to solid pleasure; and thy countenance is fallen. An unholy God is a God of no excellency, he hath no sweetness in himself, no living joy to communicate to others.

But, if thou sayest I believe the holiness, and justice, and infinite majesty of my God, come, then, let us reason a little on that ground, “and I will shew thee that I have yet to speak on God’s behalf.”

Thy thoughts are shut in from sensible objects, and from the opinions of men concerning thee; thy spirit is serious, and casts a solemn look into the immense tract of endless duration; thou lookest up to the high and holy Judge of souls, thou art placed “under the eyes of his glory;” hast thou then a hope of everlasting blessedness? On what foundation doth thy hope rest?

Away with sophistical quibbling! This is not a business to be transacted in jest. Dost thou despair of heaven? Dost thou hope for it? If thou hopest, what is thy warrant?

There

There are but three conceivable grounds of the hope of man, if the glorious perfections of the Judge of the world are at all kept in view : *The Messiah, personal obedience, ceremonial observances.*

The Jew cannot trust in *the Messiah* for everlasting blessedness ; for his imagined Messiah is a mere, a sinful man ; he is a temporal deliverer ; he possesses no redundant merit to be imparted to others ; he suffers for no crimes : at this door, therefore, there is no hope.

Thou trustest, then, in thy *personal obedience*. Remember, I beseech thee, before whom thou presentest thy obedience ; and consider well what are the qualities of the obedience thou pleadest before him. Art thou indeed holy as the angels of heaven ? Doth seraphic love to God and man burn in thy breast every moment ? Doth it shine in thy countenance, and in all thy conduct ? Come, thou earthly angel, let us look upon thee, let us learn from thee to keep the law of God.

Poor worm ! it is not my design to insult thee, but to rouse thy conscience, that, before it be too late, thou mayest know that “ all thy righteousnesses are as filthy rags,” and that in the sight of this holy God “ no man living can be “ justified.” Isaiah lxiv. Pf. cxliii.

Thy

Thy last refuge remains to be examined, *ceremonial observances*. And that no advantage may be wanting, we will suppose thee at Jerufalem, in poffeffion of a fplendid temple, lineal and well-adorned priefts, fat bullocks, goats, lambs, and rams of the breed of Bafhan. Remember, thy facrifices have no connection with the Mef- fiah. Answer, then, the queftions which reafon, confcience, God himfelf, put to thee: “ Will “ God eat the flefh of bulls, or drink the blood “ goats ? ” Shall the momentary fufferings of a brute animal be an equivalent for eternal tor- ments due to fin ? Shall the patience of a beaft hold the place of the obedience of an angel ? Shall eternal juftice pronounce fuch a decifion ? No : this is God’s fentence, “ He that killeth an “ ox is as if he flew a man ; he that facrificeth a “ lamb, as if he cut off a dog’s neck ; he that “ offereth an oblation, as if he offered fwine’s “ blood ; he that burneth incenfe, as if he “ bleffed an idol.” Ifaiah lxvi. 3.

Miferable defcendant of Abraham ! thou poffeffeft not the hope of eternal life, thou art in the pit of defpair ; thy profpects for eternity cannot be worfe. Come, then, take one impar- tial look of Jefus of Nazareth : if he is not an impoftor, there is hope for thee in him, he is the refuge of a desperate world. An impoftor !

An impostor adorned with angelic irreproachable purity, approved by infinite Holiness, emitting the beams of Divine majesty and love! Return, repent, ye erring children of Abraham. Behold the Lamb of God, survey a Divine sacrifice of atonement—an everlasting righteousness—embrace, at last, the hope of eternal glory in the heavens.

“ See that ye refuse not him that speaketh “ from heaven.” If ye do, what awaits each of you at the hour of death? A scene more solemn than that of trembling Sinai, blacker darkness, brighter flames, sounds more terrific than that trumpet and that voice of words; an immortal soul abhorred by angels, renounced by Abraham, condemned by infinite purity, forsaken by immense compassion, torn in pieces by the Saviour of the world!

Thou who callest thyself a Christian, weep over such dangers of thy fellow creatures, cry mightily to God that such miseries may be prevented.

But take heed to thyself, lest, naming the name of Christ, thou be found in the gall of bitterness and in the bond of iniquity. No Jew is *by nature* more an unbeliever than thou art. How was thy faith in Jesus Christ produced? Is it the effect of thy own exertions, or of regenerating



rating grace? Hast thou seen the holy Judge of the world? Hast thou trembled before him? Hast thou felt complacency in his awful glories? Hast thou rejoiced in Christ Jesus, as glorifying the justice, as well as displaying the love, of Jehovah? And doth the light of God's purity and love shine forth in thy spirit, conversation, and conduct, to the conviction of Gentiles and Jews?

“LOOK DOWN FROM HEAVEN, THOU GOD OF ABRAHAM, AND BEHOLD FROM THE HABITATION OF THY HOLINESS AND OF THY GLORY. WHERE IS THY ZEAL AND THY STRENGTH, THE SOUNDING OF THY BOWELS AND OF THY MERCIES TOWARDS THINE ISRAEL? WHY HAST THOU MADE THEM TO ERR FROM THY WAYS, AND HARDENED THEIR HEART FROM THY FEAR? OH, THAT THOU WOULDST REND THE HEAVENS, THAT THOU WOULDST COME DOWN, THAT THE MOUNTAINS MIGHT FLOW DOWN AT THY PRESENCE!” Isa. lxiii. lxiv.

END OF SERMON II.



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S E R M O N

The Third.

JESUS OF NAZARETH

CLAIMING THE CHARACTER OF

M E S S I A H,

AND MAKING GOOD HIS CLAIM.

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MATTH. XI. 3.

*Art thou he that should come, or do we look for  
another?*

DAILY experience concurs with the Word of God, to teach us, that man is born to trouble as the sparks fly upward, and that the man who is born again is subjected to trials peculiar to the renewed state.

John the Baptist was a burning and a shining light; he discharged the duties of his sacred office, with acceptance to his Divine Master, with advantage to immortal souls, and with much honour to himself. The applause of the multitude did not allure him; the frowns of the great did not alarm him. But this faithful servant of God was cast into prison, and without the forms of law or of justice, was beheaded in that prison. Whilst we consider this afflictive dispensation of Providence to John, and to the church, we should keep in mind, that his enemies were not permitted to touch the Baptist, till he had finished the work given him to do. We need not be surprized that this morning star, although uncommonly bright, was eclipsed when the *Sun* appeared. Whilst this good man was in a state of confinement, he sent some of his disciples to Jesus, to ask him the question contained in the text. When we consider, that John had seen the Holy Spirit descending and resting on the head of Christ, according to what had been foretold him; and when we behold the Baptist pointing with his finger to his Master, and hear him saying, "Behold the Lamb of God, who taketh away the sins of the world!" we can scarcely believe, that he doubted whether Jesus was the promised Messiah: we are rather disposed to think



think that it was more for the satisfaction of his disciples that he sent them to say, "Art thou he that should come, or do we look for another?"

Ye sons of Abraham, the language of your conduct, in coming to this place, is the same with that of John's disciples. You are enquiring, is Jesus of Nazareth he that was promised to come? or are we still to look for another?

I propose, with a becoming dependence on Divine grace,

FIRST, to make two preliminary observations.

SECONDLY, to shew you that Jesus of Nazareth claimed the character of the Messiah, according to the most sublime representations of it in the Old Testament.

THIRDLY, that Jesus of Nazareth made good his claim.

FIRST. I observe that such dignity, names, and qualities, are ascribed to the Messiah, in the Old Testament, as are only compatible with a *Divine person*.

The Psalmist, in his beautiful seventy-second Psalm, when looking forward to the days of Messiah, says, "Yea, all Kings shall fall down  
" before

“ before him ; all nations shall serve him. His  
 “ name shall endure for ever ; his name shall be  
 “ continued as long as the sun ; and men shall  
 “ be blessed in him. All nations shall call him  
 “ Blessed.”

The prophet Isaiah, in his ninth chapter, says, “ Unto us a child is born, unto us a son is  
 “ given : and the government shall be upon his  
 “ shoulder : and his name shall be called Won-  
 “ derful, Counsellor, the mighty God, the ever-  
 “ lasting Father, the Prince of Peace.” In the  
 twenty-third chapter of Jeremiah, the Prophet, in  
 the language of faith and gratitude and joy, ex-  
 claims, “ Behold the days come, saith the Lord,  
 “ that I will raise unto David a righteous  
 “ Branch ; a king shall reign and prosper, and  
 “ shall execute judgment and justice in the  
 “ earth. In his days Judah shall be saved, and  
 “ Israel shall dwell safely : and this is his name  
 “ whereby he shall be called, *The Lord our righ-*  
 “ *teousness.*”

My SECOND preliminary observation is, that  
 an attempt to personate *such a Messiah* would be  
 of all impostures the hardest to be executed, and  
 liable to the easiest detection.

Supposing a person was at this present time to  
 make the attempt, might not any man among  
 you

you, who are the descendants of Abraham, and who have read with attention the predictions in the Old Testament, come forward and say, "I find, from the sacred writings, that Messiah should confirm his doctrine by miracles. Now here is a blind man; make him see: here is a deaf man; make him hear: here is a lame man; make him walk. But if you cannot perform such works as Isaiah declared Messiah should perform, you must not be offended if I decline becoming your disciple." But it was not only predicted, that Messiah should prove his mission by reversing the established laws of nature, but that he should suffer, and die a violent death; and therefore ye might say to the man claiming the character of Messiah, "Before you can fully prove, to our satisfaction, that you are Christ, you must become a man of sorrow, and acquainted with grief; nay, you must make your soul an offering for sin." Do ye not see, O ye sons of Israel! from these observations, that if Jesus of Nazareth did claim the character of Messiah, and was an impostor, that he undertook a difficult task, and that he might have been easily detected.

I am

I am now to proceed to the SECOND part of my plan, which was,

To shew you that Jesus of Nazareth did claim the character of Messiah, according to the sublimest representations of it in the writings of the Old Testament.

John informs us, in his fourth chapter, and 25th and 26th verses, that the woman of Samaria said to Jesus, “ I know that Messiah cometh, “ who is called Christ : when he cometh, he will “ tell us all things. Jesus saith unto her, *I that “ speak unto thee am he.*”

In the eighth chapter of the same Gospel we find our Lord saying to the Pharisees, “ Your “ father Abraham rejoiced to see *my day*; “ and he saw it, and was glad. Then said the “ Jews, thou art not yet fifty years old : and hast “ thou seen Abraham ? Jesus said unto them, “ Verily, verily, I say unto you, before Abra- “ ham was, *I am.*” In the ninth chapter of the Gospel by the same inspired penman, we find, that when Jesus met the man whose eyes he had opened, he said unto him, “ Doest thou believe “ on the *Son of God* ? He answered and said, “ Who is he, Lord, that I might believe on “ him ? And Jesus said unto him, *Thou hast “ both seen him, and it is he that talketh with “ thee.* And he said, Lord, I believe. And he “ wor-

“ worshipped him.” In the sixteenth chapter of Matthew we are informed, that Jesus plainly declared to his disciples, that he was the Christ, and truly and properly God. He asked his disciples, saying, “ Whom do men say that I the “ Son of Man am? And they said, Some say “ thou art John Baptist, some Elias, and others “ Jeremias, or one of the Prophets. He saith “ unto them, But whom say ye that I am? And “ Simon Peter answered and said, Thou art “ Christ, the Son of the living God. And Je- “ sus answered and said unto him, Blessed art “ thou, Simon Bar-jona: for flesh and blood “ hath not revealed this unto thee, but my Fa- “ ther which is in heaven.” When Jesus was carried before Caiaphas and Pontius Pilate, did he give up with his claim? By no means: he then witnessed a good confession, and that before many witnesses \*. Other passages from the Evangelists might be quoted, to prove that Jesus of Nazareth claimed the character of Messiah, according to the sublimest representations of it in the Old Testament, but those which we have produced are certainly more than sufficient. I shall therefore proceed to the

\* Mark xiv. 62. John xviii. 37.



THIRD thing in the method, which was, To endeavour to shew that Jesus of Nazareth *made good his claim.*

That Jesus made his claim good will appear, first, from the *purity of his life and doctrine.*

His friends, who have faithfully recorded their own sins and the sins of their fellow disciples, assure us, that Jesus was holy and harmless, and separated from sinners; and he himself could challenge his enemies, and say, “ Which of you convinceth me of sin ?” But if ye wish to know if his life was blameless, you may ask the judge who condemned him, and he will tell you, that he could find *no fault* in him. You may enquire of Judas who betrayed him, and he will tell you, that the blood which he betrayed was *innocent* blood.

The purity of his doctrine is another proof that Jesus was the true Messiah. Read, if ye can, with minds divested of prejudice, any, or the whole, of his discourses, and then deny, if ye are able, that his doctrine was perfectly pure. But we would chiefly intreat of you to read his sermon on the Mount, and you will find, that he delivered the same precepts, which had been delivered to your fathers at Sinai. Your forefathers intreated, that God would never speak to them

them again in such an awful manner as he did at Sinai, and God granted their request. When therefore the Son of God took his seat upon this mountain, to which we have just now referred, there was no blackness nor darkness, nor sound of a trumpet waxing louder and louder. No fires blazed, no thunders roared, the Mount did not shake, nor did the multitudes tremble; nothing was heard but a still calm voice. But Jesus on that occasion ratified the moral law. "Think not, Jesus said to the people, think not that I am come to destroy the law. I am not come to destroy, but to fulfil." Your fathers had corrupted the law of God, but Jesus, whilst sitting on that Mount, sat like a refiner, and purified the silver from the dross. If you will read this sermon of his, you will find, that the words of Jesus are pure words; that they are like silver tried in a furnace seven times.

Before I leave this article I would intreat you to attend to one doctrine which Jesus taught. On a certain occasion, Jesus asked the Pharisees saying, "What think ye of Christ? Whose son is he? They say unto him, the son of David. He said unto them, How then doth David in spirit call him Lord? saying, the Lord said unto my Lord, Sit thou at my right hand till I make thine enemies thy footstool. If David

“ then call him Lord, how is he his son \*?”  
From this passage you see that Jesus taught that the promised Messiah was truly and properly God; but must not every one of you be convinced, if open to conviction, that if Jesus had been an Impostor, it would have been his wisdom to have concealed this truth ?

Again, if you consider the *manner* in which Jesus taught, and the *effects* which his doctrine produced, you may see that he was the true Messiah.

Jesus taught as one having authority, and not as the scribes. The boldness and freedom of his speech without respect of persons; the gravity, the simplicity, and majesty of his style, deeply affected the people, and convinced them that he was sent of God.

According to ancient prediction Jesus had the tongue of the learned, and spoke words in season to those who were weary. On one occasion one of his hearers cried out, Blessed is the womb that bare thee, and the breasts which thou hast suckled. The people were astonished at his doctrine, and his very enemies were constrained to acknowledge, “ Never man spake like this man.”

\* Matth. xxii.

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But farther, consider that humility with which Jesus was clothed, and you must see that he was the person concerning whom Isaiah predicted, "He shall not cry, nor lift up, nor cause his voice to be heard in the streets."

Take a view of him on the Mount of Transfiguration, conversing with Moses and Elias, and then behold him sitting on Jacob's well, talking with the woman of Samaria. Behold angels ministering to him, and then see him taking up children in his arms and blessing them, and you must be convinced that he was perfectly humble. At the time that Jesus appeared the people were sitting in darkness. They had been long shamefully neglected by their teachers. When this glorious Sun arose, many of your fathers saw the light, and came in crowds to the brightness of its rising. Wherever Jesus went, multitudes flocked after him, but his mind was not in the least elated. When he entered for the last time into Jerusalem, the people cast their garments in the way; they cut down branches from palm trees, and strewed them in the way, whilst they cried "Hosanna to the Son of David! blessed is he who cometh in the name of the Lord." But the daughter of Sion beheld her King *meek* and having salvation.

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Jefus made good his claim by fhewing that he was omniprefent and omnifcient.

I might bring forward many parts of his hiftory to prove this, but I fhall only produce one. When Philip had invited Nathanael to come to Chrift, Jefus faw him coming unto him, and faith of him, "Behold an " Ifraelite indeed, in whom is no guile. Nathanael faith unto him, Whence knoweft thou " me? Jefus answered and faid unto him, Before that Philip called thee, when thou wast " under the fig-tree, *I faw thee.* Nathanael answered and faith unto him, Rabbi, thou art " the fon of God; thou art the king of Ifrael." Nathanael, you fee, was fully convinced, that Jefus had made good his claim. From what he had faid to him, he was perfuaded that Jefus was the promifed Mefiah, the omniprefent and omnifcient God.

The *works* which he performed, not by a delegated, but by his own power, prove him to be the promifed Mefiah.

He made the deaf to hear, the dumb to fpeak, the blind to fee. He made the lame to walk, and cleanfed lepers, yea he cured all manner of difeafes, the moft obftinate not excepted. But Jefus not only healed all who had need of healing,  
but



but he brought back in triumph some of those who had become prisoners of the king of terrors. He raised the little daughter of Jairus, the widow's son of Nain, and brought Lazarus to life after he had been dead four days. Perhaps some of you may now be thinking with yourselves, if Jesus had really performed such miracles, our fathers would not have rejected him. I would ask you, Did not your progenitors see miracles in the land of Egypt, at the Red Sea, and in the Wilderness? You answer, They did. But I have another question to propose: After your forefathers had been conducted through the Red Sea, and whilst their eyes beheld the cloudy pillar, whilst they were eating manna from heaven, and drinking water streaming from a flinty rock, did they not speak of stoning the venerable Moses? did they not say, *is the Lord amongst us or not?* Need you then be surprized that the prophet raised up like unto Moses was despised and rejected?

This leads me to consider another proof that Jesus was the true Messiah, I mean his *sufferings and death*.

From the day on which he was born till the hour in which he expired on the cross, Jesus was a man of sorrow and acquainted with grief. When he entered upon his public  
mi-

ministry, earth and hell combined against him. When he taught the most important doctrines many who came to hear had not instruction for their object, they came to catch him in his words. Miracles were performed by him for the confirmation of his doctrines, but these were by many ascribed to the influence of infernal spirits. When his hour was come, he was betrayed by one of his own disciples, apprehended by his enemies, and, after a mock trial, your fathers murdered the Lord of Glory. But the sufferings of the soul of Jesus infinitely exceeded those which came from the hands of men. "It pleased the Lord to bruise him."

Be it known unto you, ye sons of Israel, that we Christians are not ashamed to acknowledge ourselves the disciples of this crucified Jesus. When we read the Psalms of David, and predictions of Isaiah and of the other Prophets, we find the sufferings and death of Jesus of Nazareth as minutely described, as if those good men had been witnesses of the awful scene. When our minds are illuminated by the Spirit of God, that we may see the purity of his law, and the exceeding evil of sin, we then see the necessity, the *absolute* necessity, for the sufferings and death of Messiah.

That

That *temper of mind* which Jesus maintained amidst all his sufferings, and even in the agonies of death, proved him to be the promised Messiah. Moses has been justly celebrated for his meekness, but Moses spake unadvisedly with his lips. When Jesus was reviled he reviled not again, he blessed them that cursed him, and prayed for them which despitefully used him. According to ancient prophecy he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. When nailed to the cross, he offered up a prayer, which will stand in this blessed book to the end of time, for *our* instruction, for *your* encouragement to trust in him, and for *his* eternal honour: "Father, forgive them; for they know not what they do."

If ye consider the *awful events* which took place at his death, you may see that he made good his claim. There was darkness over all the land from the sixth till the ninth hour. Permit me to ask you, Did you ever hear of an eclipse of the sun but this taking place at full moon? Did you ever hear of an eclipse but this lasting for three hours? You never did, nor you never will. An Heathen philosopher cried out when he saw this darkness, "Either the Divine Being now suffereth, or sympathizeth with one that suffereth."

N

“fereth.” This was not the only prodigy which took place whilst the Son of God was upon the accursed tree. It pleased the Lord not only to give signs in the heavens above, but also in the earth. There was a great earthquake, the rocks rent, and the vail of the temple was rent in twain from the top to the bottom. The centurion at the foot of the cross, whilst he perceived the darkness, and felt the earth shaking, exclaimed, “Surely this was the Son of God.”

Jesus made good his claim, by *rising from the dead*, according to his own prediction, on the third day.

When he had cried out with a *loud voice*, he bowed his head and gave up the ghost. That a prediction might be accomplished, a soldier was permitted to pierce his side, and forthwith there came out blood and water. Joseph of Arimathea took down the lifeless body, and having wrapped it in a clean linen cloth, he laid it in a new sepulchre hewn out of a rock: when he had rolled a great stone to the door of the sepulchre, he departed.

The next day the chief priests and pharisees come to Pilate and informed him, that Jesus had said whilst he was alive, “After three days I will rise again.” They at the same time intreat that proper measures should be taken to  
prevent



prevent his disciples from coming and stealing the body of Jesus. Pilate gave them a very proper answer. He said, "Ye have a watch; go your way; make it as sure as ye can." So they went, and made the sepulchre sure, sealing the stone, and setting a watch. They sealed the stone to prevent secret fraud; and they placed a sufficient guard of Roman soldiers, to be a check against open violence. But, in spite of all these precautions, an angel descends from heaven, rolls back the stone from the door of the sepulchre, whilst the Messiah comes forth from his grave, travelling in the greatness of his strength, and mighty to save. The face of the angel was like lightning, and his raiment white as snow; and for fear of him the keepers did shake and become as dead men.

It is a childish story, reported to this day, amongst the Jews, that his disciples came and stole the body of their Master away whilst the soldiers slept. How came the soldiers to be asleep, when they knew, that, if detected, *death* was the punishment which would be inflicted? How came the disciples to know that the soldiers were asleep? How came the soldiers to sleep all at one and the same time, and to be so long in that state? But if they were sleeping, and in such a deep sleep, how came



they to give their testimony respecting a circumstance which took place whilst they were asleep? I must inform you, that credible witnesses saw Jesus after his resurrection. His disciples, who had been, for the space of three years, in his company before his death, saw him after he had risen from the dead; they conversed with him; they did eat and drink with him; he showed them the print of the nails in his hands and in his feet; and he commanded one of them to thrust his hand into his side, which had been pierced with the soldier's spear. An apostle informs us, that Jesus was seen after his resurrection by above *five hundred brethren* at once, and that the greatest part of those witnesses remained at the time when he wrote his epistle.

Jesus made good his claim by the *effusion of the Spirit*. He had promised that if he went away, he would send the Comforter; and he commanded his disciples to tarry in the *city of Jerusalem* until they should be endued with power from on high. This promise was fulfilled, and the fulfilment of it must be a confirmation, not only of the resurrection, but also of the ascension of Jesus; a convincing proof that he was the promised Messiah.

There

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There are three things respecting this event which claim your most serious attention;—the time, appearance, and effects.

With regard to the *time*, the Scriptures of the New Testament inform us, that it took place on the day of Pentecost. This, as the word signifieth, was on the *fiftieth* day after the sixteenth of Nisan, which was the second day of the feast of the Passover. When we consult the history of Israel, we find that on the day this law was given on Sinai, and on this day the first fruits were presented unto the Lord.

As to the *appearance*, we are informed, that there appeared *cloven tongues as of fire*. You who are acquainted with the history of your own nation, may have observed, that, when the Lord has favoured his servants with any *visible token* of the Divine presence, the appearance has been wonderfully suited to the circumstances in which the servants of God were then placed, and well fitted to dispel their fears and encourage them to go forward in the way of duty.

When Jacob was obliged to fly from his father's house and native land, we may be certain that he was in deep distress, but the vision at Bethel was every way calculated to inspire his soul with confidence in God, and to afford him the strongest consolation. He beheld a ladder set  
upon

upon the earth, and the top of it reached to heaven : he saw the angels of God ascending and descending on that ladder, and the Lord standing above it.

When that same good man, at the command of God, had left the service of Laban, and was returning to his native country, he was favoured with another vision of angels, but they were not now ascending and descending ; they are now represented as having come down from that ladder, ready to protect Jacob from all his powerful foes.

The great fight which Moses saw on Mount Horeb was not only a striking emblem of the church at that period, but was well fitted to encourage that servant of God to go, in obedience to the Lord's command, and bring your fathers from the land of Egypt and from the house of bondage.

After the gallant Joshua had conducted the many thousands of Israel over the Jordan, and had encamped by Jericho, he beheld an appearance suited to the circumstances in which he was then placed. We are informed, that he looked, and behold there stood a man over against him, with *a drawn sword in his hand*, and Joshua went unto him, and said unto him, Art thou for us or for  
our

our adversaries ? and he said, Nay ; but as captain of the Lord's host I am now come.

In the sixth chapter of the second book of Kings we are informed, that the king of Syria sent horses and chariots, and a great host, to Dothan, to apprehend the Prophet Elisha. When the servant of the Prophet saw the city encompassed with horses and chariots, he was greatly alarmed, and cried, " Alas ! my master : how " shall we do ? " The Prophet, with unruffled composure, answered, " Fear not ; for they that be " with us are more than they that be with them. " And he prayed, and said, Lord, I pray thee, " open his eyes that he may see. And the " Lord opened the eyes of the young man, and " he saw ; and behold ! the mountain was full of " *horses and chariots of fire* round about Elisha."

In like manner, that appearance with which the disciples were now favoured, was perfectly suited to the circumstances in which they then were placed. Their Master had commanded them to go into all the world, and to preach the Gospel to every creature. But the disciples were illiterate men ; they could only speak the language of their native country ; how then could they obey the command of their Master ? But when they beheld the appearance of cloven tongues, they were then, in effect, told, that  
this



this difficulty, which first presented itself, should be removed, and that they should be qualified for the work to which they were then called.

Now, when you behold such a striking analogy betwixt the appearances with which the servants of God were favoured under the Old Testament dispensation, and the token of the Divine presence on the day of Pentecost, are ye not constrained to acknowledge, that the disciples were the servants of the living God, and that Jesus of Nazareth is the promised Messiah?

If ye consider the *effects* which were produced by the effusion of the Spirit, you may see that Jesus was the true Messiah.

The effects produced upon the disciples of Jesus claim your attention in the first place. As has been already observed, the disciples were illiterate men. They could only speak the language of their native country. But when the Spirit was poured out, they were filled with the Holy Ghost, and enabled to speak *all* languages, as they had occasion to use them. On the day when the followers of Jesus were first endued with the gift of tongues, some who heard them said, "These men are full of 'new wine ;' " but they only exposed their own  
ignorance ;



ignorance; for, had they understood the different languages which the disciples spoke, they could not have ascribed the effect to such a cause. That the disciples were miraculously endowed with the gift of tongues is a fact well attested. At that time a general expectation prevailed, that Messiah should appear. Daniel's weeks were now expired, and the sceptre was now departed from Judah. This expectation brought devout men from all quarters of the then known world to Jerufalem. These devout men came to the place where the disciples were assembled. They were astonished, and said, "Are not all these which speak Galileans? and how hear we every man *in our own tongue*?" These witnesses observed, that the Galileans not only spake the languages of the different countries, but that they spake the various languages in a manner\* that could be most easily understood by the natives of the respective countries. This work, like the other operations of Jehovah, was perfect. It was one of the seals affixed to the commission of Jesus of Nazareth, and had for its motto, "THIS IS THE LORD'S DOING." But the apostles were not only enabled to speak va-

\* The word rendered *tongue* properly signifies *dialect*, or the particular manner in which any language is pronounced.

rious languages, but they were also enabled to preach the Gospel with more fullness, perspicuity, and power, than they had ever done before.

- The influence of the Spirit was not confined to the disciples. No less a number than three thousand were brought under that influence on the day of Pentecost.

The Lord had now begun to send the rod of his strength out of Sion, and a willing people came to him in this, the day of his power. O that the Lord would pour out his holy Spirit upon you this day! and then, like the three thousand, you would be pricked in your hearts; and say, "Men and brethren! what shall we do?" Then, with heart-felt satisfaction, we should address you in the language of Peter, or rather in the language of inspiration, and say, "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

I might now shew you, at great length, that for a series of no less than nigh eighteen hundred years Jesus has supported his claim by the accomplishment of his predictions respecting

respecting your temple, and city, and nation. Read, I intreat you, these predictions, and compare them with the events which have taken place, and you then, by the blessing of God, may be convinced, that Jesus is the Prophet like unto Moses.

Would you wish to be led to the source of the awful judgments which God has been inflicting upon your nation at, and since, the time when the Romans destroyed your city and temple: Would you wish to know the cause of your present scattered deplorable state, I beseech you to take Moses, in whom you trust, for your guide: Moses will lead you as by the hand to the source; he will point out the cause. The passage to which I refer, you will find in Deuteronomy xviii. 18, 19. There the Lord says to Moses, “ I will raise them up a Prophet from among their Brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, *I will require it of him.*”

I might have brought forward many other arguments to prove, that Jesus *made good his claim*, but your time does not permit.

In the conclusion of this discourse, I would most earnestly entreat you to compare the predictions

dictions respecting the promised Messiah, in the Old Testament, with the history of Jesus. There is one doctrine which Jesus taught, and to which you certainly cannot object. I would therefore beseech you to attend to it, when you read the Scriptures. You will find it recorded in the Gospel by John, in his seventh chapter, and 17th verse. "If any man will *do his will*, (that is, the "will of God,) he shall know of the doctrine "whether it be of God."

As for you of this assembly, who are Christians, *true Christians*, let me call upon you to bless God for sending the Messiah in the fullness of time, and for bringing you to this glorious Redeemer. We need not bring forward any arguments to convince *you* that Jesus of Nazareth is the true Messiah. The Holy Spirit has taken of the things of Christ, and has shewn them to you. I beseech you therefore to pray for a once highly favoured, but now rejected nation. Pray to God, that he would remember his covenant with his friend Abraham, and that he would give an answer to the prayer which his own Son offered when hanging upon the cross. Consider, that God's ancient people often prayed for us Gentiles. Remember, that *Jesus* according to the flesh was a *Jew*. It is in the seed of *Abraham* that all the nations of the earth are to be blessed. You have the greatest encouragement

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to pray for the Jews, for they *shall* look upon him whom they have pierced. God will yet be as the dew unto Israel, and he *shall* grow as the lily, and cast forth his roots as Lebanon.

Now may the God of Abraham, of Isaac, and of Jacob; the God and Father of our Lord, Jesus Christ, be with you all: and may we all meet in heaven, to sing the song of Moses and of the Lamb. Amen and Amen.

END OF SERMON III.



THE HISTORY OF THE

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S E R M O N

The Fourth.

DECISIVE CERTAINTY

ON THE

DIFFERENCES OF SENTIMENT

BETWEEN

CHRISTIANS AND JEWS,

REPRESENTED TO BE ATTAINABLE AND INDISPENSABLE.

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JEREMIAH XXXI. 31—34.

*Behold the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt, (which my co-*

*covenant they brake, although I was an husband unto them saith the LORD :) but this shall be the covenant that I will make with the house of Israel, After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.*

**ALL** things around us, which are objects of our senses, are evidently of a changeable and perishable nature. The covenant, which Jehovah established with the Jewish nation by the hand of Moses, might on this account have been expected to wax old, and to give place to one of a spiritual and incorruptible kind. The tabernacle, the temple, the holy city, were always liable to decay, and have long since been destroyed. Mankind are inexcusably thoughtless of the frailty of all worldly objects; but the Lord, in condescending mercy, enforces the consideration by means of his revealed Word, after we have been inattentive to the voice of his

Works.

Works. Thus, in the text, a positive assurance was given to the Jews of old, that the formal and ceremonial institutions, enjoined upon them when leaving their Egyptian bondage, were to be abolished; and were to be succeeded by a dispensation, which should not consist of outward ordinances, but should relate to the thoughts and affections of the mind.

Such a dispensation is *Christianity*. Jesus of Nazareth, its founder, most beautifully illustrated, most solemnly established, whatever of a spiritual nature was contained in the law of Moses. He professed to abrogate only its ceremonial institutions; which were no longer necessary when the way of salvation was clearly made known; and were no longer practicable, when the knowledge of salvation was extended to nations scattered over the habitable world.

The prophecy contained in the text taught the Jews to expect, under the New Covenant, not only fuller instruction respecting the nature and the will of Jehovah, but also stronger *confirmation* respecting matters of such vast importance. What is obscure is, consequently, doubtful; what is clearly explained admits of certainty. We are encouraged to seek for the clearest knowledge, and the most decisive certainty, when the Lord says, "They shall teach

" no

“ no more every man his neighbour, and every  
“ man his brother, saying, Know the Lord : for  
“ they shall all know me, from the least of them  
“ unto the greatest of them.”

It is agreed, by Jews and Christians, that the chapter from whence the text is taken, is prophetic of the Messiah's kingdom. Commentators, of both these classes, have, notwithstanding, differed in their interpretations of some passages contained in it. It does not appear to me a difficult undertaking to confute the principles upon which Jewish writers deny that *any part* of this prophecy has received its accomplishment ; although I should readily concede to them that the whole is not at present fulfilled. I cannot, however, enter upon a discussion of the passages in question, without departing from the subject assigned for this Sermon. I can only suggest one general observation upon the prophecies of the Old Testament. They appear to me by no means adapted to impress conviction upon the careless or the prejudiced, upon the worldly-minded or the impenitent ; although they concur with the historical evidence, the spiritual excellence, and the experimental effects of the Gospel, to establish the humble and attentive enquirer in a decisive certainty that Jesus is the Christ.

How



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How can you, my brethren of the seed of Abraham, rest satisfied *without* decisive certainty on this subject? Yet how can you attain to it, otherwise than by a serious and impartial examination of the *whole* evidence alledged in support of Christianity? Is it enough for you to take up the prophecies, and to use every shift, plausible or absurd, to make them bear a sense opposite to that in which they have been understood by Christians, and even by the most ancient and respectable of your own writers? Will *such* methods ever bring yourselves, as others, to a decisive certainty of judgement? Assuredly not; even if *every* expression of the prophets could be glossed in a manner that would be independent of Christianity. You cannot demonstrate that those predictions which have *not yet* been accomplished, will *never* be fulfilled consistently with the Gospel: whilst *we* can relate to you, in the express terms of prophecy, all the principal events, and many of the minuter circumstances, of the Gospel history; and can demonstrate the impossibility that it should be untrue.

That *decisive certainty is infinitely desirable* to you who are Jews, as well as to us who are Christians, will be manifest even upon a slight consideration of the *subjects* on which we differ. It is true, we agree together on several very important

important points of doctrine. Recollect the views that have been presented to you of these, and of the differences which nevertheless subsist between us. You will find that the truths in which we coincide, whilst they afford us common terms of argument, and ample means of decision, at the same time render the latter more important and indispensable. We all say there is *one* true and living *God*: but if by our different views of Him, any of us debase his nature, and dishonour his darling attribute of *holiness* how heinous must be the offence, how fatal the error! We all admit a *Divine revelation*: but if you reject, as impo-  
sure, that which has the strongest evidence of being divinely revealed; are you not thereby sealing and aggravating your own condemnation? And whilst you reject the New Testament, which is supported by greater miraculous evidence than the law of Moses itself, you receive, as if of equal authority with the latter, and even as if of still greater importance, your Mishna and Gemara, which have only a mere tradition, of the most improbable description, to recommend them to your belief. Will not the oracles of God, which were first committed to *you*, bear testimony equally against your unbelief, and your credulity? What if we all acknowledge the Divine original of the moral and ceremonial *law*?

You

You are not convinced of sin by the former; nor do you improve the latter as your guide to the only effectual atonement for sin. You dismiss the substance, and grasp the shadow. Nay, when deprived of this, during your dispersion, you pretend that God dispenses with all atonement whatever for sin; as if the nature of God, or the nature of sin, altered with your condition! We agree, that *Messiah* was promised under the Old Testament; but we differ even about the essential character of *Messiah*, and the grand purpose for which he was to come. *You* expect an ambitious Conqueror, who shall deluge the earth with blood, in order to aggrandize your nation, and to glut you with voluptuous enjoyments. I forbear to mention the egregious absurdities detailed by your Rabbis on this subject. *We* believe him to *have* come, as God our Saviour, redeeming us from the condemning sentence of the Law, and establishing, in the hearts of all who receive the truth, a kingdom, which consists in righteousness, peace, and joy in the Holy Spirit.

In matters of infinitely less importance than these, uncertainty and suspense often overwhelm mankind with distress. The event of a mercantile adventure, the rise and fall of stocks, and many other worldly occurrences, at times, I

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doubt

doubt not, fill your minds with anxiety. If your hope be only in *this* life, it can scarcely be otherwise. All that a man has, however little it may be, is of essential importance to him. But you generally believe, as we do, that there is a life beyond the grave. Blessed be God! we have in the Gospel abundant satisfaction on this momentous question. Far be it from us to depreciate the intimations of immortality contained in the Law and the Prophets. We believe, and we are glad that you also, brethren, believe in a future state of retribution. But how earnestly should each of us, Jew or Christian, enquire, "Will it be to me a state of happiness, or a state of torment?" This, we apprehend, will be determined by the matter of our *faith*, and the influence of it upon our hearts and lives. The differences, in these respects, between the Jew and the real Christian, are such as affect the very foundation of hope for eternity. We firmly believe, that no sin can be pardoned, no soul be saved, but through the atoning blood of Jesus; whom your fathers crucified, and whom ye persist in rejecting. This belief constrains us to follow you with our warnings and persuasions, whether from the pulpit or the press. Oh, brethren, trifle not with eternity! What shall it profit you to gain the whole world, and lose your  
own

own souls? What madness is it, in the sure prospect of death, to be eager about things of this life, and indifferent about your condition in eternity! How miserable would be our present state if we *could not* attain to certainty about our state in an everlasting world!

Suffer me then, my brethren, as one who sincerely and powerfully feels for your present peace and eternal welfare, to appeal to your consciences, whether, whilst you reject Christianity, you are absolutely certain that it is imposture, and not truth. I greatly fear, that the chief part of you reject it upon no better ground, than that your fathers have done so. Is this a test of truth and falsehood worthy to be adopted by reasonable creatures? Is this a foundation upon which all, or any of mankind, can safely rest their hope respecting eternity? The only modern writer, within my knowledge, who has attempted to vindicate Judaism in this country, properly rejects with disdain, a plea so weak and idle. "I am not ashamed," says he, "to tell you, that I am a Jew by choice, and not because I am born a Jew: far from it; I am clearly of opinion, that every person endowed with reason ought to have a clear idea of the truth of revelation, and a true ground of his faith, as far as human wisdom can go." He



observes it to be the sense of your sacred Scriptures, that you "should not do as the *Heathen* do, who inherit their religion from father to son, without having any true ground for their faith." These observations must surely recommend themselves to every man of common understanding. They demand your practical attention. It cannot be your duty to reject Christianity merely because you were born and educated in Judaism. Nay, it can be no excuse to you for neglecting a serious and diligent examination of the question between Jews and Christians. The prejudices of education, and the bias of worldly interest, should rather lead you to suspect yourselves of partiality in any judgment you might hastily form upon such a subject. A slight investigation is not likely to prevail over the force of habit. Perhaps you have allowed a mere shadow of argument to confirm your preconceived opinions; and have hastened to a positive conclusion in their favour, when there was room for suspense, if not ground for an opposite conviction. I would exhort you, therefore, even if you are confident of having acted rightly in rejecting Christianity, to review the ground upon which you have decided. The neglect of such an investigation may be fatal to you. The practice of it cannot injure you. The more strictly you search into the *truth*, the more firmly

firmly you will be established in it. What we fear to examine thoroughly, we must secretly suspect to be false. Yet how unreasonable is it to cherish delusion in *any* instance; and how much more so in one of eternal consequence!

Perhaps it will be suggested that the greater part of people called Christians have themselves no better ground for their profession than habit and example. I fear the observation is too true. It has, indeed, received, very lately, an awful confirmation. A scurrilous book, full of impudent falsehood and malignant sophistry, has been capable of perverting many to avowed Deism. But what does this tend to prove? Not that the Law, or the Gospel, is untrue. These have, in every country of Europe, long since been vindicated against the cavils and quibbles that are now revived. It only proves, that many, who for the sake of fashion, have called themselves Christians, are no better than baptized Heathens. And suffer me to observe, that many, who are called Jews, differ, I fear, from Heathens, in little more than circumcision. I fear, from what I have heard, that some of you no more believe in the Pentateuch, than you do in the New Testament. I hope better things of others; and I beseech you, as united with me in the faith of the Law and the

the Prophets, to be stedfast and unmoveable in your adherence to Scriptures, which are so strongly supported by historical proof, and by their internal excellence. Examine thoroughly the foundations of your faith. Receive nothing, as revealed from God, but that which has his image and superscription. And, as you value the favour of God, which is better than life, dare not to reject any thing that is demonstrated, by testimony of the same nature, to be, likewise, a divine revelation. It is upon rational conviction that serious Christians, believe in the divine origin of the *Mosaic* dispensation. We see it demonstrated by works which no one but a person commissioned by the Almighty could have performed. We search the Bible, and we find that its dictates are holy and gracious; worthy, in their grand tendency, of a Divine Author. But the New Testament likewise professes to be the word of God, and not of man. We examine its pretensions. We find them valid. No other historical facts are so strongly proved as the miracles wrought by Jesus, in confirmation of his character, as the promised Messiah, through whom the new covenant, spoken of in my text, was to be established. The forgiveness of past iniquity, through his sacrifice and intercession, as the high priest of his people; and the  
incrip-

inscription of God's law upon their hearts, by the power of his spirit; are the leading topics of Jesus and his Apostles, as they were of Moses and the Prophets. We therefore believe in *both* these dispensations as divine, because both are recommended by sufficient evidence to demand our acceptance. But you, my brethren, who reject the authentic testimonies which the New Testament presents to you, in doing so undermine the foundation of your own faith, and of all credit in divine revelation. Thus instead of labouring, with seriousness and impartiality, to attain to decisive certainty on the differences between Jews and Christians, you reduce yourselves to suspense, even respecting the inspiration of the Prophets. So eager are you to build a barrier between yourselves and Christians, that you provide yourselves with materials for its construction, by demolishing the partition wall, which God vouchsafed to erect between you and the Heathen world. What can be the result, but an absolute and dreadful *suspense* respecting all revelation whatever?

Allow me to pursue and illustrate this argument. God is my witness, that my object is to convince you of the truth, and to lead you to the only way of salvation. Indulge me with your impartial and serious attention.

We

We assert that "Jesus was a teacher sent from God, because no man could do those miracles that he did, except God were with him." Your ancestors did not scruple to acknowledge that he performed them, but they attempted to invalidate their divine authority. They who were contemporary with Jesus, attributed them to diabolical influence. Since then, your Rabbis have pretended that he wrought them by using the mystical name of Jehovah. I apprehend that few, if any of you, at present, place much confidence in these subterfuges. You sometimes hazard an intimation of suspicion, as to the *facts* of the miracles said to be wrought by Jesus. To this you are, doubtless, encouraged by the great distance of the age in which they were wrought. But you seem to be aware that this advantage, which time alone has given you over your ancestors, is to be employed with caution; because, if it furnished you with any solid objection against the miracles of Jesus, it would afford one much stronger to Infidels, against those of Moses, which were wrought in an age by far more remote. Being therefore unable to disprove the miracles performed by Jesus, you have no resource in attempting to vindicate your rejection of his doctrine, but to assert that Moses himself prohibited your belief of any one who should



should endeavour to establish a new dispensation of the revealed will of God, even though he should work miracles in proof of his divine authority. He said, "If there arise among you a  
" Prophet, or a dreamer of dreams, and he give  
" thee a sign or a wonder, and the sign or the  
" wonder come to pass, whereof he spake unto  
" thee, saying, Let us go after other gods, which  
" thou hast not known, and let us serve them :  
" thou shalt not hearken unto the words of that  
" prophet, or that dreamer of dreams : for the  
" LORD your God proveth you, to know whe  
" ther you love the LORD your God with all  
" your heart, and with all your soul\*." No-  
thing was more needful than a caution like this ;  
nothing more dangerous than the perversion of  
it. Moses had the power of working miracles  
given to him for the very purpose of proving  
that his legation was from God. The degree of  
power conferred upon him was made equal to  
every exigency, superior to every obstacle.  
Wherever coin is current, there will be counter-  
feits. It was to be expected, that crafty and  
ambitious men would attempt to exalt them-  
selves in the esteem of the Israelites, by pretend-  
ing to a similar power with Moses. Happy

\* Deuteronomy xiii. 1—3.

would it have been for your fathers, O ye Jews, if they had attended to the admonition I have quoted, on the various occasions, in which, before and after the appearance of Jesus, they were deceived by impostors, to their shame and destruction. But could Moses mean, that if a person should arise, who would perform more and greater miracles than he himself performed, *that* person should, notwithstanding, be rejected? Such a charge would totally overturn his own claim to authority from God, which he founded upon the performance of works which no man could do except God were with him. So far was Moses from giving a charge like this, unworthy, not only of inspiration, but of common sense, that in a passage of the Law, subsequent to the former, he declares, the LORD said unto him, “ I will raise them up a prophet  
“ from among their brethren like unto thee,  
“ and will put my words in his mouth, and he  
“ shall speak unto them all that I shall com-  
“ mand him, and it shall come to pass, that  
“ whosoever will not hearken unto my words  
“ that he shall speak in my name, I will require  
“ it of him \*.”

\* Deut. xviii. 18, 19.

I have neither opportunity nor occasion, at present, to demonstrate to you that this passage peculiarly refers to Jesus Christ. If Moses, in the admonition before granted, had meant that the performance of real and obvious miracles did not furnish sufficient evidence of a commission from God, he must have superseded the authority of all the successive prophets, as well as of Jesus Christ; and the promise, which has just been cited, must have become nugatory, or rather pregnant with danger and mischief. The ancient Heathens, and the modern savages, have always had a notion of divine inspiration; but they have constantly been deluded by crafty persons, who pretended to be endowed with it; because they had no certain rule whereby to judge of the claims that were made to this sacred endowment. How often, and how grievously, has the Jewish nation itself suffered, through a fatal error on this subject! The Heathen, at first, forfeited the blessings of divine revelation through their sins; but *their* state is surely less awful than that of a nation distinguished by the uninterrupted continuance of divine revelation, yet rejecting its advantages, and perverting its design, through inexcusable prejudice. I cannot forbear, my Jewish brethren, from terming your prejudice against the clear evidence of the Gos-

pel of Christ, *inexcusable*. If you alledge, that Jesus taught you “to go after other Gods, that “you had not known;” I absolutely maintain that he did *not*. He came to manifest and to do the will of the God of Abraham, of Isaac, and of Jacob. He loved the LORD, your God; and him only he served, and preached. “What,” you perhaps will say, “do you mean, as some “have already attempted, to palm Christi-  
“anity upon us, by pretending that it does not “assert a plurality in the Godhead?” No, my friends. You have been, and will be addressed, in these Lectures, by Preachers of several different denominations of Christians; yet you will find us all agreeing to ascribe eternal glory to the Father, the Son, and the Holy Spirit. But this is perfectly consistent with your Sacred Scriptures. You know, that the very word by which *they* most commonly describe the Almighty, is אֱלֹהִים, a plural noun. You know that it is constructed with pronouns, adjectives, and verbs, agreeing with it in the plural number. You know, that when God was about to create our first parent, he said, “let *us* make “man in *our* image, after *our* likeness: and let “*them* have dominion, &c.” The plurality of the godhead is by far more strongly intimated in the Old Testament, than the immortality of the  
foul,

soul, or the resurrection of the body of man. It was reserved for Jesus Christ to bring these and other important truths into the clearest and strongest light; but the substance of all that he taught was the same from the beginning. There is not therefore even an *apparent* contradiction between the New Testament and the Old: but if there was, I do not see how you could vindicate your rejection of *one* in favour of the *other*, when the authority of *both* is alike founded upon miraculous testimony. Whilst you aim to exempt Jehovah from a supposed charge of contradicting himself by his word, you expose him to the more grievous imputation of contradicting himself by his works; and that in the very article, by which alone we can tell *what* is to be regarded as his Word. So did *not* your father Abraham. What could be a more palpable contradiction than God's command to sacrifice his son Isaac, contrasted with the promise that God had before given, to establish his covenant with that very son, and with his seed after him? Abraham had believed the *promise*, and it had been imputed to him for righteousness. Was it not then his duty to reject the *command*, as it appeared to be utterly inconsistent with the promise? Doubtless he would have done so, if he had acted upon the principle which you assign  
for



for rejecting the Gospel. But nothing can be more opposite to *your* conduct than *his* was. We are not certain by what means he knew, that either the promise, or the command, was from the Lord; but he must have had ground for a satisfactory conviction on the subject in both instances. He therefore acted, as every rational humble believer must do, in such a difficulty. We may justly expect from God the means of obtaining decisive certainty in distinguishing revealed truth from diabolical delusion, or human imposture. But we have no right to reject that which comes to us with sufficient evidence that it is revealed from God, merely because our weak perceptions are incapable of seeing how one part of it agrees with another. The supposed obscurity of God's Word, in many instances, arises from our own prejudices, which lead us to expect, in a divine revelation, something contrary to that which God designs to impart by it. This is the flagrant and ruinous error of the Jewish nation. Whilst your ancestors entertained a hope that Jesus would deliver them from the oppression of the Romans, they followed him in multitudes, crying, "Hosannah to the Son of David! Blessed is he that cometh in the name of the Lord!" But when they found that he came to suffer, not to triumph;

umph ; and to save his people, not from their conquerors, but from their *sins* ; they followed him no more : nay, they turned their shouts of applause to the cry of “ Crucify him, crucify him ! ” Thus *you* persist in rejecting Jesus, not for want of sufficient evidence that he is the Messiah, but because his character does not answer to the worldly expectations you still fondly cherish, notwithstanding all that God has done for eighteen centuries past, to convince you of their vanity. Within that period you have suffered yourselves to be deluded, more than twenty times, by false Messiahs ; most of whom pretended to no other proof of their divine commission, than that of success in war, which they vainly promised to their followers. Yet, because they cherished your favourite lust of worldly pomp and dominion, you gave credit to pretences that bore the most flagrant marks of imposition ; and you rejected the lowly and spiritual Jesus, although he had made good his claim to the title of Messiah by power from above.

I have enlarged upon this part of the argument, because it appears to me conclusive in demonstrating the impossibility that you should attain to decisive certainty upon the principles that you profess to adopt. If you believe in Moses upon rational and solid ground, there is the same  
cause

cause for you to believe in Jesus Christ. If you deny that Jesus substantiated his authority as the Messiah, you remove the foundation upon which alone the prophetic and legislative offices of Moses could be established. To this alternative you are reduced, not by plausible theory, but by plain matter of fact. In what state, then, is it possible that your minds should remain, concerning the important matters in dispute between yourselves and Christians? You cannot demonstrate from historical facts, you cannot argue upon reasonable ground, that Jesus of Nazareth is *not* the promised Messiah. If you are not convinced of this solemn truth, you cannot but remain in *suspense* respecting it. The nature of the evidence, and of the argument, seems to me to preclude a contrary *conviction*. And to what is your suspense to be ascribed? Not to a want of means for decision; but to an inveterate prejudice, that hardens your hearts, and blinds your eyes, to all kinds and all degrees of evidence, without the Messiah of God should adapt himself to your temporal interests and carnal dispositions. This unhappy bigotry has already involved your nation in calamities which no other people ever suffered. The duration of them has already exceeded that of the existence of any other nation; and there is not yet the  
least

least appearance of its drawing toward a close. It must continue, till God takes from you the heart of stone, and gives you a heart of flesh. But what are the outward miseries you have suffered, or can suffer, although unparalleled in their severity and continuance; compared with the horrors of everlasting damnation, which impends as the infallible consequence of rejecting the only atonement God hath provided for the sins of mankind!

It is upon this account, that I feel it to be infinitely desirable, you should attain to decisive certainty respecting the difference in our sentiments. If you felt, as I do, the need of an effectual atonement for sin; you would surely not give slumber to your eye-lids till you had clearly ascertained its existence; nor even till you had experienced its efficacy. It is true, that our mutual consent to the divine authority of the Mosaic Law sets aside the necessity of arguing with you, that the LORD admits, and requires, what we term a vicarious sacrifice. The victims, that were slaughtered before the doors of the tabernacle and the temple, were evidently substituted in the room of the sinners who presented them. The sentence of death, which had been denounced against every person who confirmed not the words of the Law by doing them,



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was transferred from the transgressor to the sacrifice he had provided. But was this kind of atonement ever represented by Moses as completely satisfactory for sin? It prevailed indeed to rescue the transgressor from immediate death, and to restore him to the outward privileges of religion and society. But every new offence required a new atonement; and all could not avail to shelter from the original curse denounced in Paradise, as the wages of sin. Temporal death put a close to the substitution of animal sacrifices. If thousands of rams had been offered, the sinner must notwithstanding at last pay the forfeit of his own life. The execution of the sentence had only been suspended, and postponed, by meaner victims. Much less could they avail to ward off eternal judgement. Their efficacy, even as to *outward* expiation, did not extend to all offences. For murder, adultery, and several other sins, no atonement was appointed, nor could be accepted. And can you suppose, that the blood of bulls, and of goats, could purify the conscience from the guilt of *spiritual* disobedience? You, perhaps, have been reasoning thus in your hearts; “I have worshipped but one  
“ God; I have sanctified his name, and his  
“ Sabbaths; I have obeyed and supported my  
“ parents; I have neither murdered, nor com-  
“ mitted



“mitted adultery, nor stolen, nor borne false  
“witness.” I doubt that I have already gone too  
far. Which of you can plead guiltless of all  
these offences? And if not, to what altar can  
you bring your sacrifice of atonement? But  
supposing you could say, as a rich and noble  
young man said to Jesus, whilst on earth, “All  
“these things have I kept;” I must still answer,  
as *he* did; “One thing thou lackest.” Remember,  
and seriously consider, that in addition to all  
the commands I have referred to, the Law has  
said, “Thou shalt not *covet*.” It has said,  
“Thou shalt love the Lord thy God with all thy  
“heart, and soul, and mind, and strength.” It  
has said, “Thou shalt not hate thy brother in  
“thine heart; thou shalt in any wise rebuke thy  
“neighbour, and not suffer sin upon him. Thou  
“shalt not avenge, nor bear any grudge against  
“the children of thy people; but thou shalt  
“love thy neighbour as thyself.” These, my  
brethren, are spiritual commands: they admit-  
ted of no outward expiation; and, accordingly  
none was appointed for them. If a man stole any  
thing that was his neighbour’s, he was to restore  
it several fold. But the very disposition to covet  
the possession of any thing that was his, was  
equally forbidden; and no way of atonement for  
the offence was provided by the Law. And in

*which* of your hearts dwells a supreme and unbounded love of God? Read, with serious attention, with humility, and candour, the Psalms of David. See whether they can be understood of an outward, a formal, or a lukewarm piety. On the contrary, his language is, "Create in me a clean heart, O God; and renew a right spirit within me! Cast me not away from thy presence; and take not thy Holy Spirit from me! Restore unto me the joy of thy Salvation: and uphold me with thy free spirit!"

What do *you*, my brethren, know of these things? Are you longing and praying for a clean heart, and a right spirit? Have you known what the possession of the Holy Spirit is, and do you above all things dread to lose it? Have you experienced what the joy of God's salvation is? If you have, and are now destitute of that unspeakable blessing, nothing will satisfy you but the recovery of its enjoyment.

My friends, we speak to you of that which we know, and of what our hands have handled of the Word of Life. We consent to the Law that it is good. We submit to its divine authority. We acknowledge its spiritual force and excellence. Whilst I am endeavouring to convince *you* of sin, I confess *myself* a sinner. We "justify God when he speaks," we own him to be  
 "clear

“clear when He judges.” We subscribe to the general assertion of your sacred writings, that “by the deeds of the Law no flesh shall be justified.” We ascribe that honour to the natural and moral perfections of God, which renders every offence against his revealed will a just occasion of his everlasting displeasure. Our sins have exposed us to the curse of his Law, in the life that now is, and in that which is to come. If God deal with us in strict justice, when we shall awake from sleeping in the dust of the earth, it must be to shame and everlasting contempt. But in so awful and alarming a state, we discover, by the light of God’s Word, a place of refuge. We see it obscurely intimated, at the dawn of revelation, by the woman’s promised offspring, who should bruise the head of the tempter and destroyer of mankind. We see it more clearly foretold to Abraham, in whose seed all the nations of the earth should be blessed. In the sacrifices of your Law, we find the prospect opened, of effectual remission of sins, through the blood of a more glorious sacrifice. In the writings of your Prophets, we read of *one*, who should be “wounded for our transgressions, and “bruised for our iniquities; on whom was to be “laid the chastisement of our peace, and by “whose stripes we shall be healed. We all like “sheep have gone astray, and have turned every  
“ one

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“ one to his own way ; but the LORD hath laid on  
“ him the iniquity of us all.” We see this, literally,  
and fully accomplished, in the history of  
Jesus. We find it supported by evidence  
completely satisfactory to our minds. We  
thankfully embrace a salvation suited to  
the nature, and to the extent of our spiritual  
wants. We ask in the name of Jesus, as he  
teaches us to do ; and we obtain what we need.  
By him we offer up the sacrifice of praise to God  
continually, that is, the fruit of our lips, giving  
thanks to his name. We find him daily to be  
the hearer and answerer of prayer. He bestows  
upon us the inestimable gift of his Holy Spirit,  
renewing the spirit of our minds. Being justified by  
faith, we have a sense of peace with God through  
Jesus Christ our Lord ; and we rejoice in the  
hope of the glory of God. In the name of thou-  
sands, and tens of thousands, who have com-  
mitted their souls to Jesus Christ for salvation,  
I declare, that we *experience* the fulfilment of the  
prophecy in the text : “ We know Him to be  
“ the Lord, from the least of us to the greatest,  
“ for he hath forgiven our iniquity, and our sin  
“ he will remember no more.”

Thus we find verified the declaration of Jesus,  
“ If any man will do the will of God, he shall  
“ know of the doctrine that it is true.” “ We  
“ have the witness of God’s Spirit with our spi-  
“ rits,



“rits, that we are born of God.” Enjoying this decisive certainty ourselves, and feeling its inestimable value, we cannot but exhort you, our Jewish Brethren, to seek for the same blessing. We mourn over you, we plead with you, we pray for you, that you may see the things that make for your peace, before they are hid from your eyes. We are encouraged from the New Testament, as well as from the Old, to expect that the veil which has blinded your hearts shall be removed. Yes, we rejoice, that a period shall arrive, when all Israel will be saved. Your posterity will all be turned from sin and unbelief, and shall know the Lord, who will forgive their iniquity. But what will this avail *you*, if you live and die rejecting Jesus? No other name is, or will be given, under Heaven, whereby men can have salvation. He that believeth on Him hath everlasting life; he that believeth not must be damned. May the Spirit of God cause fearfulness to surprize you, lest you perish in his wrath! “*Who* amongst you can abide the devouring fire? *Who* amongst you can dwell “with everlasting burnings?” Oh, flee, with us, from the wrath to come; and lay hold for hope on the refuge that has now been set before you!





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S E R M O N

The Fifth.

THE  
ARM OF THE LORD;

OR,

A SOLEMN CALL

TO EXAMINE

THE SCRIPTURES.

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ISAIAH LI. 9.

*Awake, awake, put on strength, O arm of the  
Lord, awake as in the ancient days, in the gene-  
rations of old.*

WE are conscious, that nothing short of the  
arm of the Lord, the divine, supernatural, and  
almighty grace, ever did, or ever can, turn the

hearts of the disobedient to the wisdom of the just. We place no confidence in ourselves, nor suppose our wisdom or zeal can accomplish the conversion and salvation either of Jew or Gentile. But we feel the imperious calls of duty, as far as possible to preach the Gospel to every creature, and to make all men know what is the height, and length, and depth, and breadth, of that love of Christ which passeth knowledge. We are debtors to all men, and therefore desirous to discharge the awful trust committed to our care, and not to withhold from any, the whole counsel of God: nor dare we make the attempt, without turning first to that eternal Spirit, who alone can take of the things of Messiah, and shew them unto you, with such demonstration and power, as the most blind, the most obdurate and prejudiced, may be unable to gainsay or resist. "Awake, awake, put on strength, O arm of the Lord!"

The people of God have seen this arm made bare, and these wonders of Divine Grace displayed in the ages that are past; and is it now shortened that it cannot save? or his ear heavy that he cannot hear? Often, to my shame, I own, my fainting spirit goes forth, trembling, to the work; and unbelief and sinful fear mingle in my very addresses to Him: but necessity is  
laid

laid upon me ; yea, woe is me, if I preach not the Gospel. Oh! that he who confirmed it from the beginning with the signs following, may be with us in effectual energy, and suffer none of these words to fall to the ground.

To you then, brethren of the race of Abraham, we particularly address ourselves, desiring to engage your solemn attention to the things written by Moses and the Prophets, respecting the coming and kingdom of the adorable Messiah. We wish to impress your consciences, and to have our own more suitably affected with the wonders revealed in God's Word, that his name may be sanctified, and his authority respected. Religion is but an empty name, unless a deep sense of our responsibility to Jehovah dwell upon the heart, and universally influence the conduct.

Art thou a Jew then, and boastest thyself in the Law? Art thou a Christian, and under the Law to Christ? Hast thou not an immortal soul, like mine? and shall we not surely, speedily, be called to give an account of ourselves to the Judge of quick and dead? Is there not one Lawgiver, who is able to save and to destroy? Have we not all one God, and Father? Must not his will be the rule of every creature? Can we break his Laws with impunity? Must not every transgression,

gression, and disobedience receive its just recompence and reward? Hath not the eternal Judge of all, inseparably connected sin and its wages? and shall not every one be accursed, who continueth not in all things, written in the Book of the Law, to do them?

Ah! how insensible are we to our danger? how little affected by our transgressions, though so great and manifold? Who trembleth at God's word; or feels how fearful a thing it is to fall into the hands of the living God? This sensibility none but the offended Jehovah himself can bestow. Awake, Awake, O arm of the Lord, as a spirit of conviction this moment in every conscience. Then all our false confidences will be confounded, our refuges of lies detected, our hard hearts broken, and we shall feel ourselves naked and opened before Him, with whom we have to do.

Brethren, if I am a Christian, it is because I believe the Law written and engraven on tables of stone was glorious; in its nature holy, and just, and good; and that I am carnal, sold under sin. It was a real humbling feeling of this, which made me cry out, "Wretched man that I am! who shall deliver me from the body of this death?" and in consequence of helpless misery, to turn to the strong hold as a prisoner of hope.

But



But am I singular? Who can stand before this holy Lord God? Have we not all sinned, and come short of the glory of God? Have we not all gone astray every one in his own way? Who hath not by thought, word, or deed, transgressed against the Divine Majesty, a thousand and a thousand times? Who hath not most justly provoked his wrath and indignation against him? Can the heart feel a deep and lively sense of these truths, and not awake out of the sleep of security, crying, Lord, what must I do to be saved?

I cannot here bring forth that Law in all its vast extent and spirituality, which may never be broken with impunity. I can only remark, that the man, whether he be Jew or Gentile, who hath received no deep conviction of his guilt and danger, of his ill-deserving, hell-deserving, transgressions, hath never yet been wounded by the arm of the Lord, and therefore cannot be healed by Him\*. And such a one must be as unacquainted with the Law of Moses, as with the grace and truth, which came by Jesus the Messiah.

How a guilty conscience could ever return to hope and peace with God, is uniformly portrayed in the Old Testament, as in the New.

\* Deuteronomy xxxii. 39.

The Gospel was preached to them, even as unto us. All the institutions of the ceremonial Law speak aloud the necessity of shedding blood in order to obtain remission of sin. And when we see the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, constantly resorted to by every Israelite of old, we are naturally led to enquire into the reason of these institutions, and perceive they were designed to teach us, that peace could only be restored to a guilty conscience by atoning blood.

*To whom* these sacrifices pointed; *in whom* they were consummated; *through whom* all spiritual blessings in heavenly things could only be secured, will be farther considered. “*This man shall be our peace* \*.” From him it must come to whom the text is addressed; and who ever believed the report, but those to whom the arm of the Lord was revealed †? Only those savingly know the things that make for their everlasting peace, unto whom the Holy Ghost taking the things of Messiah, is pleased to reveal them; explaining the import of them to the conscience, and sealing a precious consciousness of their reality and blessedness to the heart;

\* Micah v. 5.

† Isaiah liii. 1.

and thus filling us with joy and peace in believing; because our sins, which are many, are forgiven us, for his Name's sake. "*There is no peace, saith my God, to the wicked;*" but "*let him return unto the Lord, and he will have mercy upon him, and to our God; for he will abundantly pardon* \*." Without this sense of a pardoning God, sealing to the conscience, in his own institutions, an happy and assured confidence of favour, I see not how any man can find rest unto his soul. He must otherwise, all his life long, be in bondage, and in death become the prey of tormenting fear.

To a Jew all possibility of peace with God, according to Moses and the Prophets, appears to have ceased, and to have ceased for ever. He is cut off from the ability of complying with the Divine institutions, ever since God hath caused "*the daily sacrifice and oblation to cease* †." There is not now upon earth an individual who can prove his descent from Aaron, or his right to approach the altar, to sprinkle the blood, or to wave the censur. There is not a Jew in the universe who can trace his relation to Abraham. His circumcision is a very equivocal proof, since

\* Isaiah lv. 7.

† Daniel ix. 27.

many other nations practise the same rite : and even this sign in the flesh to a real Jew, is a constant memorial, and ought to produce the deepest conviction, “ *that he is a debtor to keep the whole Law \**.” In his present situation, a Jew, according to his own shewing, is of all men most miserable and hopeless ; cut off from every divinely appointed means to recover, or maintain, favour with Jehovah.

To evade a state so big with horror and despair, where guilt within gnaws as a never-dying worm, and fearful looking for of judgment, yet more the future dreads, the apostate sons of Israel have sought out many inventions. Turning from Moses and the Prophets, where all pronounce their condemnation, they have recourse to pretended oral traditions, delivered down to them from their forefathers.

I wish solemnly to warn every man *against the Jewish fables, and commandments of men, that turn from the truth.* Their glaring falsehoods, absurdities, and contradictions, whoever examines their Talmuds and Mishna will discover. - I shall therefore only dwell a moment on the means now generally prescribed by their Rabbis, as the substitute for ordinances, which every Jew is

\* Gal. v. 3.

conscious of his inability to observe. These are chiefly Prayers, Penances, Fasts, Almsgiving.

Now admitting these things right and proper in themselves, can they supersede or supply the loss of all these concomitants, which alone could render them an acceptable service? For instance, Prayer, that universal duty of every creature; it is impossible that He, who trieth the heart, and searcheth the reins, should not require truth in the inward parts. Spirituality of devotion is essential to every acceptable approach to God. They who worship him, “*must worship him in spirit and in truth.*” But when I have visited your synagogues, heard the clamour, observed the carelessness, formality, and inattention of the worshippers, I confess I have been ready to say, as the indignant Prophet, “*Who hath required this at your hands?*” To every man of reason and religion it cannot but be evident, that a heart-searching God can only be insulted, and provoked by such services.

But even admitting them *devout*, where is the blood, or the horns of the altar? Where the incense smoking before the vail, in virtue of which alone any sinner’s prayer could ever enter with acceptance into the ears of the Lord of Sabbath? Where, in Moses and the Prophets, are these substitutions to be found? The very re-



verse is there revealed, and the curse awfully denounced against those who presume to add to, as well as to diminish from, the things written in the book of the Law \*. What can supply the great day of atonement? What the morning and evening sacrifice? What all the other divinely instituted ordinances? The Golden Calf may as soon be admitted a substitute for Jehovah, as these inventions for the sacred appointments of the Law, made thus void through human traditions.

The same may be said of Alms, Fasts, and self-prescribed mortifications. These, if substituted as a commutation for Mosaic Institutions, and as capable of making atonement for sin, so far from obtaining favour, can only wreathe the millstone of Divine wrath more fearfully round the neck of the deluded sinner, making him twofold more the child of hell than he was before.

Is the case then hopeless? Is there no balm in Gilead? Is there no Physician there? Assuredly there is. "*Help is laid on one mighty to save †.*" To him Moses and *all the Prophets*

\* Deuteronomy iv. 2.

† Psalm lxxxix. 19. Isaiah lxiii. 1.

bear witness, even to the Lord Messiah, “*the hope of all the ends of the earth, and of them that are afar off upon the sea* \* ;” “*So he was their Saviour †.*” If I have any hope in God, it is because I believe Moses and the Prophets. Do ye believe them? else would ye never be persuaded “*though one rose from the dead.*” “*Awake, awake, O arm of the Lord!*” breathe on these dry bones, that they may live! ||

Messiah then is the only deliverer of his Israel from all the miseries of guilt and sin, and from all the fearful consequences these have entailed upon the children of men. And he is a Saviour to the uttermost to all those who come to God by him. They who know in whom they have believed, hold fast the blessed hope of everlasting life, and endure seeing him that is invisible; but out of him every reflection on the past is confounding, and every prospect of the future terrible.

That he was the woman’s promised seed from the beginning, in whom *all nations of the earth*

\* Psalm lxxv. 5.

† Isaiah lxiii. 8.

|| Ezekiel xxxvii. 4, 5.

should be blessed, both Jews and Gentiles agree: and that there is salvation in no other, the whole revelation of God testifieth.

Who he is ;

The nature of his kingdom ;

Who are the true subjects thereof ;

Is he come ?

By what tokens this may be known.

These are topics to be farther discussed as we proceed to examine the things which are written in *Moses* and the *Prophets*, and in the book of *Psalms* concerning him. To the *Law*, and to the testimony we appeal, and he is equally inexcusable, whether Jew or Christian, who has not made the enquiry, seriously, diligently, daily; comparing spiritual things with spiritual. To be content with educational prejudices, and to be a Jew or Christian, because we are born of such, is an ignorance deplorable, and a carelessness highly criminal. It is every man's first duty, wherever the word of salvation is sent, *to search the Scriptures*. He must trust neither Christian Priest, nor Jewish Rabbi, for the mind of God therein revealed; but examine for himself, crying earnestly to God to open his understanding, that he may understand the Scriptures, and see the wondrous

wondrous things of God's Law \*. An awakened conscience seeks the Divine Interpreter †, and is careful that his faith may stand not *in the wisdom of men, but in the power of God.*

And this is equally the duty of the poor as of the rich, and of the unlearned, as of the wise. Nor can I doubt but the one is as capable of discerning the mind of God in the Scriptures, in all matters relative to salvation, as the other, whenever the Spirit of God awakens his solicitude, and prompts him to the search. "*They shall all be taught of God,*" is the promise, "*from the least of them, to the greatest of them § :*" and "*the wayfaring men, though fools, shall not err therein||.*" The deplorable state of ignorance in which the Jews too generally live is much to be lamented, and may be reckoned among the chief obstacles to the communication of light and truth among them. Whilst their prejudices are strong in proportion to their ignorance ; they neither know, nor desire to know, the things which make for their everlasting peace, but, as was prophesied of

\* Psalm cxix. 18.

† Job xxxiii. 23.

§ Jeremiah xxxi. 34.

|| Isaiah xxxv. 8.

old, “ *their foolish heart is darkened* \*.” O that the arm of the Lord might now put on strength, and say, “ *Awake thou that sleepest, and arise from the dead, and Messiah shall give thee light!*”

The prophecies relative to the Messiah will demand our most serious and candid enquiries; but before we enter on these, it may be useful to remove an objection or two, invented by the Jewish Rabbis, to divert and deter the minds of their disciples from searching into the fulfilment of the Prophecies, and which tend directly to render them of no effect. A curse is denounced by them against every man, who shall presume to calculate the *time* of Messiah’s coming, and to bring forward to view the Prophetic evidence, which hath spoken so decisively on the subject. Now we know, that “ *the Prophets themselves diligently enquired, searching what and what manner of time, the spirit of Messiah which was in them did signify, when it testified before hand, the sufferings of Messiah, and the glory which should follow.*” Every vision had its *appointed time* §, and was sure to be fulfilled at its season. Thus Daniel

\* Isaiah vi. 9, 10. xxix. 10.

§ Habakkuk ii. 3.



“understood by books, the number of the years  
 “whereof the Word of the Lord came to Jeremiah  
 “the Prophet, that he would accomplish seventy  
 “years in the desolations of Jerusalem \* ;” and that  
 time expiring, he set his face to seek the Lord  
 by prayer for the accomplishment of his word.  
 The general expectation raised of the coming of  
 Messiah at the time when Jesus was born at  
 Bethlehem, shewed that, according to their view  
 of the Prophecies, the set time was come. But  
 now that every considerate Jew cannot but sus-  
 pect the time is past, conscious that all the hopes  
 of his nation have been so long and so often  
 frustrated, no one token of Divine favour to  
 them having appeared for so immense a space,  
 and the multitude of impostors whom they have  
 followed all disappointing their expectations, I  
 marvel not that he trembles and despairs. In-  
 deed all calculable ground of hope seems now  
 vanished. Left for seventeen hundred years  
 without prophet, sacrifice, temple, or vision, yet  
 ready to be the dupes of every pretender, who  
 said “I am he,” the heart of every Jew sickens  
 and sinks into despondency. Did God ever be-  
 fore so abandon his people? Read, and confi-  
 der. But so it must be, that the Scripture may

\* Dan. ix. 2.

be fulfilled. He *hath given them the spirit of slumber; eyes that they should not see, and ears that they should not hear unto this day*: yet they are, as a people, a living miracle, and monument of all that Moses and the Prophets have spoken. Never could the truth of their Scriptures and ours be more demonstrably proved. Behold! a nation scattered among all nations—finding no rest or settlement—every where a hissing and proverb of reproach—hating as hated—forming no union with those where they reside, but preserved as distinct as the first day of their dispersion, yea, as if fixed in Palestine, and surrounded with a wall of adamant—as tenacious of Moses as ever, without the possibility of practicing the most essential of his precepts, or obtaining any of the promised blessings. Do the annals of time produce any such instance? “*I will make an end of all nations, but I will never make an end of thee* \*.” That they are thus preserved for a purpose which they will scarce bear to hear of, though their blessedness, present and eternal, is so connected therewith, who can doubt, that believes the Scriptures of Truth? *When the fulness of the Gentiles is come in, then shall all Israel be saved.*

\* Jer. xxx. 11.

Another pretence of the Jews to maintain their own delusion is, that, *for their wickedness, the coming of Messiah is delayed.* Yet this should rather hasten it, as the purpose of his coming is *to turn away ungodliness from Jacob.* But have the sins of the latter or present generations exceeded those of their forefathers? Are they a more stubborn and faithless generation, than when they dwelt in Egypt, and saw all his miracles in the Wilderness? What crimes have they committed beyond the Molten Calf in the face of Sinai? With what abominations have they been polluted beyond all the idols of Canaan, and the hands defiled with the blood of infants sacrificed to Molech? I am persuaded, the present race of Israel, for moral excellence, may well compare with their predecessors. They are certainly far from many of the crimes chargeable upon their forefathers. They abhor Idolatry: nay, their very dread of it, however mistaken their apprehensions, is one of the chief obstacles to their receiving our Messiah, and embracing Christianity.

But admit the truth of their own representation, that their wickedness is as great as they suggest; and great, no doubt it is, in the sight of Jehovah; yet did God, for reasons of this nature, ever delay the fulfilment of his prophecies and promises? During their *abode in Egypt,*

uncircumcised, and neglecting all their former institutions, and, as it seems, falling into the common abominations around them, for the Golden Calf was an awful proof of former habits of Idolatry, did God for this defer their deliverance? Did he not bring them out on the very night which had been foretold\*, and led them through the Wilderness as a flock?

*In the Wilderness God swore in his wrath, that they should not enter into his rest*; but no sooner were the men of that generation, Caleb and Joshua excepted, laid in the dust, than their children, though too like their forefathers, entered into the Land flowing with Milk and Honey. Did God defer his promises? Did he not, at the end of forty years, the appointed time, bring them into his rest, and cast out the nations before them?

And when, at length, for their iniquities, the Promised Land vomited them forth, and, according to the prophetic threatenings, they were delivered into the hands of their enemies, and led away captives into a strange land, did God exceed the determined period of seventy years, notwithstanding their Babylonish transgressions? Did he not, at the precise moment, turn their

\* Exod. xii, 42.

captivity as the rivers in the south? Then *were they like unto men that dream.*

Can it be supposed, that the Weeks of Daniel should have a less punctual fulfilment? Is the word of Haggai falsified \*? Is not the desire of all nations come into his temple? Hath not *His* glory rendered it greater than that of Solomon? But I advert only to these things now cursorily. A fuller, and more precise, consideration of the word of prophecy and its fulfilment will follow hereafter.

Never did human evil prevent the current of the Divine goodness; it only rendered his compassions still more astonishing and adorable. Where sin abounded, there did his grace much more abound. God is not a man that he should lie, or the son of man that he should repent. With him, however the appearances may change their aspect to us, *there is no variableness, nor shadow of turning.*

Search then the Scriptures, for in them, Jew and Christian agree, that they have eternal life. It is not on the inventions of men, rabbinical or papistical, that we must depend. Every one is bound to examine and judge for his own soul. Why hath God given thee the capacity of a man,

\* Chap. ii. 7, 8.



but to *prove all things, and hold fast that which is good?* It is surely high time for every descendant of the race of Abraham to shake himself from the dust, to loose himself from the bands of his neck, and arise to the consideration of eternal things, according to the revelation of God. He must be without excuse, *who neglects so great salvation.*

You know,

*Your misery is great.*

A series of awful providences, through a long train of ages, hath brought your whole nation into situations as mortifying and afflictive in temporal matters, as in spirituals you have been desolate. Every where you have been a people scattered and peeled, oppressed, plundered, persecuted. The bosom of humanity, much more the compassionate heart of every real Christian, cannot but feel tenderly for the atrocities inflicted upon you. We are grieved to reflect, that in the lands professing godliness, even in our own, such cruel and unkind treatment has been shewn to those, who should have been objects of pity for their own sakes, and of love for their fathers' sakes.

*Your*

*Your sins have been greater than your sufferings ; despised, insulted, separated, degraded in the scale of society, the very calamities you have undergone, and the ill-usage you have received, have hardened, instead of humbling, and seem to have rendered those desperate in evil, whom kindness and compassion might have won to a better mind. Forgive me, my Jewish friends, if I speak freely to you. I wish to soften down all prejudices against you, and, if I could, to bring man nearer to man, in love and in the spirit of meekness.*

*But the prospects of the future are still more terrible than any sufferings, past or present. To a real Jew, who reads the Scriptures, and seriously meditates on them, and looks into a world to come, how dark and dismal is all beyond the grave ? He can have no sure confidence of acceptance with God—He can have no Scriptural hope of the forgiveness of sin—He is precluded from every divinely instituted ordinance for obtaining favour with the Most High and Most Holy. All to him is doubt and uncertainty, bordering on despair. Whether Messiah is come, of which he cannot, at least, if he carefully enquires, but have many misgiving apprehensions ; whether he will come, of which the hope deferred*

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hath sunk him so low; whilst every revolving day, and month, and year, leaves him enveloped in deeper darkness and distress: meantime guilt is pressing upon his conscience, and death hastening him down to the grave. How shall I come to appear before God, is a tremendous consideration.

Be not angry with me, or prejudiced, if I importunately crave your attention to these things. The refuges of lies, whether of carelessness or Infidelity, will all be swept away in that great day. The rich Jew will feel his wealth as an ephah of lead, heavy upon his soul, to drown it in perdition and destruction; and the poor, deluded with rabbinical dreams, will see his folly too late to seek redress. They who lead, and they who are led blindfold by them, will then discover the lie in their right hands, and sink—never to rise up again. Then, *as the tree falleth, so it must lie.*

I know many among you mock at all terrors of the Lord, and, cased in the ancient Sadducean spirit, reject all after death as fabulous, suppose the soul as mortal as the body; and dare to despise the torment denounced as the wages of sin, though intolerable, as eternal. Such I leave to the delusions they have chosen; but I turn to  
you

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you the young, the rising generation, whose hearts are yet tender. The aged are commonly grown inveterate in evil and prejudice. You are beginning life. To the word and the testimony. Read Moses and the Prophets. They are to be found in the native language of every country, and translated with great fidelity. We are too jealous of each other to dare pervert the Word of God, where the detection would be so easy, and the disgrace of doing it so great. Few perhaps among you understand the Hebrew Scriptures. But I can speak with confidence of the English translation, that whoever reads it attentively may become fully acquainted with every truth essential to the salvation of his soul.

I apply myself particularly to you, the poor, the wretched, the off-scouring of all things; and; I am not ashamed to say, that I have more hope of you, than of those, who have made to themselves another golden calf of their riches; or the proud, who fancy themselves wise, deep entrenched in all the inventions of Talmudic tradition. To the poor the Gospel was ever preached with peculiar effect; of such is the kingdom of God. The wise men of this world, who say *we see*, know not that *their sin remaineth*, and they who wallow in wealth seek no other Canaan,

insensible that they are poor and miserable, and destitute, and blind, and naked; but *you* feel wretchedness, and need a friend. O that the arm of the almighty Messiah may be stretched forth this moment for your help, and to pluck you as brands from the burning!

But I may not conclude without a word to my Christian Brethren, who are present, by whatever motive drawn together. You witness our attempts to call the attention of God's ancient people to the consideration of their own Prophets: and how can you concur with us in promoting the great end we have in view? I answer,

First, *By your prayers*, that the Lord God would take from us and them, all blindness, hardness of heart, and contempt of his word and commandments. We have prayed too little, and too coldly for the conversion of Israel; else we had shewn them greater tenderness, and been more anxious to do them good.

Secondly, *By your benevolence*. Regard them no longer as enemies, but as branches ready to be grafted into their own olive. Be ready to every act of kindness, civility, and charity towards  
wards



wards them. Defend them from insult and abuse. Treat them not as aliens, but cherish them, if not as brethren, at least as men; and men once as high in privileges *above* the nations, as they may now seem degraded *below* them. Remember, and honour the blood which flows in their veins. They are the near kinsmen, after the flesh, of that Lord Messiah whom we worship.

But especially,

Thirdly, *Let your lives adorn your profession of Christianity.* The great stumbling block to Jews and Infidels of every sort, is the unchristian conduct of those who blaspheme that holy name whereby they are called. Live therefore as your obligations demand, more dead to the world, more kind and tender-hearted, more liberal, more devoted to every good word and work. This will do more than all, perhaps, we can urge, or argue. A conversation, such as becometh godliness, is a living sermon to mankind, seen and read of all men. And though nothing but the arm of the Lord can break the heart of stone, no agent but the Spirit of God convert the soul; yet nothing hath a stronger tendency to allure, to excite enquiry, to procure a favourable hearing, than such a demon-

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stration of the purity and blessedness of those principles, which we wish to recommend, and by which we ourselves profess to be actuated.

Fourthly, *Let your own faith receive confirmation* in the certain coming and kingdom of Him, whose right it is, and who will shortly take to himself his great power, and reign, when the kingdoms of the world shall become the kingdoms of the Lord and of his Messiah. An event how ardently desired by every faithful soul! how worthy to engage our zeal, labour, study, prayer! And how great will be the blessedness, if we can but contribute in the remotest manner, to hasten it in our time? The prophecies must be fulfilled: not one jot or tittle of the promises can fail. Who can tell how near, even at the door, the great consummation of all things may be? How triumphantly would our hearts exult to receive the final answer to our long-repeated cry, "Thy kingdom come!"

Fifthly, *Have particular regard to those, upon whose heart the veil remains yet untaken away.* Second our endeavours. Put into their hands the Sermons we have written for their benefit,

or

or any other tracts, which have a tendency to engage their attention and awaken their consciences. Say not, as Cain, "Am I my brother's keeper?" Pass not by on the other side, as the Priest and Levite. Think not to excuse yourself, as though it were a matter to which you have no call. By whom shall Jacob arise from the humiliating state into which he is sunk down, if no man lends a helping hand? Consider, and be ashamed, and humbled for your past inattention, and neglect of those, who ought to have engaged your affectionate notice. Have you any zeal for the kingdom of your Divine Master? Endeavour to recommend his easy yoke to those who have hitherto cast it off. Do you believe that God is able to graff them in again? Slack not then the appointed means. Feel you for their ignorance, guilt, and misery? Seek to pluck the brand from the burning. The more obdurate their hearts, and the greater their prejudices, the greater should be our zeal and compassion for them. Would you in the hour of death, and day of judgment, deliver your own souls, and be free from the blood of all men? Make at least some effort to seek and to save that which is lost. You believe their state desperate, and their ruin inevitable, and  
will

will you move no finger to help; devote no moment of your time to their service; no farthing of your substance to spread among them the light of truth, whom you believe perishing for lack of knowledge?

Lastly, *Be not discouraged by any want of success, or even if you receive insult for your good will.* Many give the matter up in despair. Is there a Jew upon earth, whose heart is more deceitful and desperately wicked than yours and mine? Yet others despaired not of us, and God blessed the means to our conversion. But grant we should be disappointed, and not an individual of the Jewish people turned from the evil and error of their ways, yet shall not the labour be in vain in the Lord. The peace which rests not on them shall return into our own bosom. We shall at least feel the satisfaction of having done our duty. The great Master will approve our fidelity. Not a word spoken to them, or communicated from the Prefs, shall return void; it must accomplish the thing whereunto God sends it, and be a favour of life unto life, or of death unto death. Deliver then, brethren, at least, your own souls, if others, like the deaf adder, stop their ears,  
and

and refuse to hear the voice of the charmer  
charm he never so wisely. In the hour of  
death, and in the day of judgment, you will  
not regret that you fought the recovery of  
those, whom no man cared for, and longed for  
the salvation of the meanest Israelite in the  
bowels of Jesus Christ.

END OF SERMON V.



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## ADVERTISEMENT.

I Cannot permit this Discourse to meet the public eye, without acknowledging that I am indebted for the leading idea of it, and for a considerable part of the proofs and illustrations, to Dr. Whitby's Appendix to Chapter XI. of the Epistle to the Romans. The learned Reader is respectfully referred to that work, as it will present him with the authorities on which the Doctor's opinion, and, after him, my own, is founded.

*Hoxton, 14 July, 1798.*

H. H.



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S E R M O N

The Sixth.

THE  
FULNESS OF THE GENTILES

CO-EVAL WITH THE  
SALVATION  
OF  
I S R A E L.

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ROMANS XI. 25—33.

*For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the*

*liverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out?*

OF all the families which have peopled the globe, no one has acquired so much celebrity, through a duration so extended, and in situations so varied, as the family of the patriarch Abraham. The illustrious Founder himself began his career at the age of seventy-five years, in a state of exile from his country, his kindred, and his father's house, with a promise from Heaven of a progeny numerous, distinguished, renowned beyond all example. "He went out, not knowing "whither he went," and, contrary to every appearance of nature, "there sprang even of one,  
"and



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“ and him as good as dead, so many as the stars  
“ of the sky in multitude, and as the sand which  
“ is by the sea-shore innumerable.” This innumerable offspring has produced a succession of prophets, of patriarchs, of sages, of legislators, of judges, of princes, of priests, of apostles, whose reputation has filled the whole earth, during a series of almost three thousand eight hundred years. Their history exhibits a nation of the most singular character, and in every possible singularity of condition, from the extreme of feebleness to the plenitude of power; from splendour and affluence the most unbounded, down to the lowest state of indigence, misery, and oppression; in all the respectability of wisdom and goodness, and in all the odiousness of profligacy and vice.

The present state and character of the Jewish nation present a remarkable singularity in the history of mankind. Driven from a country once their own, they have contrived to penetrate into, and to find a residence in, every country of the world. Though dispersed, they still subsist. Scattered to the four winds of heaven, they nevertheless maintain a bond of union which seems indissoluble; they have a language, a religion, a spirit and manners transmitted to them from their ancestors, which clearly demonstrate from  
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what stock they sprung, and which sensibly distinguish them from every other people on the face of the earth. Excluded from the acquisition of territorial property, they have, through an uninterrupted succession of ages and generations, had the skill and address successfully to intermeddle in the acquisition of every other species of property, and have rendered themselves one of the master-springs in conducting the commerce of the globe.

Whence is all this? Why have they not, like other conquered nations, insensibly melted away, or have gradually incorporated with their conquerors, till they at length lost their name and other characteristic distinctions? How came they to recover from an universal captivity of seventy years' duration? How came they to survive the destruction of their capital, the desolation of their country, the exterminating sword of Roman armies? How have they been enabled to preserve existence, through a lapse of eighteen centuries, amidst the hatred, the execration, the persecution of all nations among whom they have been dispersed? I do not hesitate to answer; The whole, and every part, of this marvellous appearance, constitute an irresistible proof of the truth and divine authority of the venerable Books, which we receive, and rejoice in, as the ground  
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of our faith, the rule of our conduct, the source of hope and joy through life and in death. If the people of the Jews have been thus wonderfully conducted, preserved, distinguished; if they are still kept separate from the rest of mankind, and if they present distinctive features of body, of mind, of habit, and behaviour, it is because eternal Providence entertains purposes of wisdom, love, and mercy, concerning them which are advancing to their accomplishment. They are suspended before the eyes of the nations, an interesting and instructive monument of the severity and goodness of the Most High. They are reserved as the subject of a display of divine perfection more astonishing than any which has ever preceded it. They are reserved to the glorious era, to which the Apostle refers in the text; when "the fulness of the Gentiles shall come in, and all Israel shall be saved;" when the promised "Deliverer shall come out of Sion, and shall turn away ungodliness from Jacob;" when God shall fulfil his "covenant unto them, and shall take away their sins."

The passage furnishes subject of much useful and interesting meditation to both Christians and Jews. I shall take the liberty to suggest a few particulars, applicable to them in common, and to each separately, confining myself strictly to the

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the ideas which the text presents, and which stand in need of no artificial arrangement or laboured embellishment, to be rendered powerfully impressive.

FIRST. We have an useful caution against a sin which doth most easily beset men of all descriptions, self-conceit, that is, an unreasonable, unfounded, pertinacious adherence to our own opinions, privileges, prejudices. This bane of all harmony among mankind, this bar of all improvement, inspired the Jews, from the beginning, with a disgust at Christianity, and this it is which still keeps alive their animosity. Self-conceit fed itself with an exclusive covenant, with peculiar privileges, with a fancied superiority. Hence their rejection of a dispensation which proposed an enlargement of the pale of the church, a communication of privilege, an abolition of their ritual, and an extension of favour to the whole human race, without distinction, and without respect of persons. Hence their pretensions to freedom, as Abraham's seed, at a period when they were under the most abject subjection to the Roman yoke, and ready to acknowledge that they had no king but Cæsar. Hence their present sullen, obstinate contempt of every conciliatory overture, of every benevolent advance on the part of Christians, toward making them fellow partakers of what they deem the  
greatest

greatest of all blessings. Hence their resolution neither to hear nor to read, what is kindly intended, at least, to remove prejudice, and to confer a benefit; and this from motives the most pure and disinterested, love to God, and to the souls of men.

But the Apostle saw it necessary to address the caution to the Christian world also, "lest," through ignorance of an essential part of the mystery of godliness, any of his brethren "should be wise in their own conceits;" and led to "boast against the" amputated "branches," as being more highly favoured, and more excellent than they were. "Be not," says he, "high-minded, but fear. For if God spared not the "natural branches, take heed lest he spare not thee. Behold the goodness and severity of God: on them which fell, severity; but towards thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." Behold the axe laid to the root of self-conceit, and every high thought in man levelled with the dust. Even the Christian needs to have the lessons of humility, of self-diffidence inculcated upon him; and to be reminded from day to day, that "he beareth not the root, "but the root him."



SECONDLY. It is of importance to consider, what is that "mystery," of which Paul would not have his Christian brethren to be ignorant. The apostle's meaning cannot be, that by occasion of the unbelief of the Jews, the Gospel was preached unto the Gentiles, and joyfully embraced by many of them; for of this he represents the believing Gentiles thus reasoning: "Thou wilt say then, the branches were broken off, that I might be grafted in." This, therefore, could not be to them a *mystery*. Neither could he mean to say that this was done in mercy to the Jews, to the end that, beholding the Gentiles cleaving to the Christian faith, they might at length, from a spirit of emulation, be provoked to do so likewise: for of this he had spoken before, oftener than once, quoting a prediction of Moses to that effect; "I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you," and, in the 11th verse of this chapter; "Through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy." The *mystery*, therefore, which he wishes to disclose to the perception, and to impress upon the heart, of every Gentile convert to Christianity, is this, That when the period should arrive for "the fulness of the Gentiles to come in;" when the conversion

version of the yet unchristianized parts of the Heathen world should be accomplished, then also the "blindness" of the Jews should be removed, and "all Israel saved;" and that then, according to another prophecy, "all nations shall flow in unto them," and the happy junction of the whole "be as life from the dead."

THIRDLY. The Apostle is here, then, leading our attention to two co-eval and concurring events, of high importance, and which were to exert a mighty influence on the production of each other: "the coming in of the fulness of the Gentiles," and "the salvation of all Israel." Now it is evident that, at the time when this epistle was written, (A. D. 57,) these events were still future, and that they are so up to this day. Some indeed have referred and restricted them, to the partial conversion of the Jewish nation which had already taken place, and might still be going on, through the preaching of the apostles; and to the equally partial progress of the Gospel through Heathen-countries. But this sense is clearly contradicted by the express words of St. Paul, who declares that there shall be a much more remarkable and more glorious conversion of the Gentiles than that which was occasioned by the "fall" of the Jews; that their "ful-

“nefs” should be much more the “riches of “the Gentiles” than “their diminishing” had been; “for,” says he, “if the casting away “of them be the reconciling of the world; “what shall the receiving of them be, but life “from the dead?” Let it therefore be remarked, that there is a two-fold “fulness of the Gen- “tiles” indicated in Scripture, but which have an intimate relation to each other; the one already past, the other yet to come.

*First.* “The fulness” already past is that mentioned in verse 12th, in these terms, “if the “diminution of them was the *fulness*, or riches, “of the Gentiles:” and this *fulness* consisted in the preaching of the Gospel to all nations, and in communicating to them the blessings of salvation through Jesus Christ. Now this was to be effected, to a very considerable extent, previously to the destruction of Jerusalem, and the dissolution of the Jewish economy; and it actually was so, in conformity to a well-known prediction of our blessed Lord: “The Gospel of the Kingdom “shall be preached in all the world, for a witness “to all nations, and then shall the end come;” referring, as is evident from the context, to the final annihilation of the Jewish state. But,

*Secondly.* There is laid up in the bosom of futurity a still more glorious “fulness of the Gen- “tiles,”

“tiles,” in the univerfal extension of the Redeemer’s kingdom, over thofe nations which have not hitherto heard and embraced the Gofpel, or which may have relapsed into a ftate of Heathenifm or Mahometanifm. This is to be brought about, through the goodnefs of God, when the rejection of the Jews fhall terminate, and God fhall accomplifh the prediction here quoted by the Apoftle from Ifaiah, in fending “the Deliverer out of Zion, to turn away ungodlinefs from Jacob.” In this fenfe alone can we underftand the expreffions in verfe 12, already quoted: “If the fall of them,” the Jews, “be” already, to a certain degree, “the riches of the” Gentile “world, and the diminifhing of them the riches of the Gentiles, how much “more” fhall “their fulnefs,” that is, their reftoration to the divine favour, their converfion to Chriftianity, contribute to the increafe and fulnefs of the nations of the earth? The fame thought is repeated in different words, verfe 15, “If the cafting away of them be the reconciling of the world, what fhall the receiving of them “be,” to that fame world, “but life from the “dead?” The idea again occurs in the words of the text: “Blindnefs in part is happened to “Ifrael, until the fulnefs of the Gentiles be “come in.” Now it is evident that this “blindnefs”

“nefs” continues as deplorably prevalent as ever; another, and more abundant fulness of the Gentiles is, therefore, yet to be expected, at a period when the “blindness” of the Jews shall be removed, and “*all* Israel shall be saved.”

Again, The past and present state of the Jewish nation is an irresistible confirmation of the truth of our blessed Lord’s prediction, Luke xxi. 24. “They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles,” How long? “until the times of the Gentiles be fulfilled.” Here we are farther referred to a future day of light and glory to arise upon the Gentile world. Jerusalem is still trodden down of the Gentiles; the Jews are still led away captive into all nations; they are still in a state of dispersion and depression. But this captivity is to cease; from this dispersion the Jews are to be gathered; from this treading down Jerusalem is to be delivered, when the times of the Gentiles are fulfilled; the times when there shall be a plenary conversion of the nations to the Redeemer, on the coming in of the Jews; when that depressed people shall be raised up again, and the nations “shall flow in unto them.”—“We see not yet all things put under Messiah the Prince,” for,

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There are a multitude of ancient prophecies respecting the world at large, and the extension of the Mediator's dominion over it, which have not yet been fulfilled. It is written, Psalm ii. 8. "I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession." It is written, Daniel vii. 27. "The greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." The same Daniel speaks of a power which should "break in pieces, and consume" all other kingdoms, and "fill the whole earth." Micah foretells an era when "the majesty of the name of the Lord God should abide, and be great unto the ends of the earth;" and Zechariah points out a day when the Lord should be in a peculiar sense, "king over all the earth: in that day shall there be one Lord, and his name One." David, himself a great king, contemplates with a prophetic eye, One who should "have dominion from sea to sea, and from the river unto the ends of the earth; all kings," says he, "shall fall down before him; all nations shall serve him." These, and many other predictions, respecting the reign of the promised Messiah,

undoubtedly have not hitherto been accomplished to their full extent. Melancholy and mortifying calculations have been made to shew the limited progress and extension of Christianity. The human race has been, by some, divided into thirty parts, of which five only, they allege, are professed Christians; six are Mahometans, and no less than nineteen are Idolaters. If this be any thing like the truth, O how far is "the fulness of the Gentiles" from being come in; and, consequently, how remote is the salvation of all Israel! Whoever, therefore, believes the Scriptures, must be looking forward to a period, prior to the grand consummation of all things, when Jesus shall display his mighty power in the illumination and conversion of every nation under heaven; when he shall ride forth gloriously conquering and to conquer, subduing the people under him; turning his enemies into his friends, and making "all nations, tongues, and languages to serve him."

The Scripture not being yet fulfilled in respect of the promised "fulness of the Gentiles," so neither have the things spoken concerning the "glory of Israel" hitherto found their accomplishment. Nevertheless "the foundation of God standeth sure;" his "covenant of peace cannot be removed;" he will at length restore  
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that degraded people, and “take away” the punishment of “their sins.” “Their minds were,” and still are “blinded; until this day remaineth. “the vail untaken away, in the reading of the “Old Testament; which vail is done away in “Christ; but even unto this day, when Moses “is read, the vail is upon their heart. Never- “theless, when it shall turn to the Lord, the “vail shall be taken away.” Is it possible to believe that the great and precious promises of favour to the posterity of Abraham “the friend of “God” are already exhausted? Is it possible to restrict the meaning of the sublime predictions relative to the children of Israel, to the partial and transient possession of a mere earthly inheritance? Oh no; they look far beyond a land “flowing with milk and honey;” they confer privileges much more glorious than a covenant of circumcision could bestow; they point to “a kingdom which cannot be moved.” I produce a few, from a great number which might be adduced, and which will readily occur to every serious and attentive reader of Moses and the Prophets. “As I have sworn,” says God, by the mouth of the Prophet Isaiah, “that the “waters of Noah should no more go over the “the earth: so have I sworn that I would not “be wroth with thee, nor rebuke thee. For

“ the mountains shall depart, and the hills be  
“ removed : but my kindness shall not depart  
“ from thee, neither shall the covenant of my  
“ peace be removed, saith the Lord, that hath  
“ mercy on thee.” *Isaiah liv. 9, 10.* “ And the  
“ Redeemer shall come to Zion, and unto them  
“ that turn from transgression in Jacob, saith the  
“ Lord. As for me, this is my covenant with  
“ them, saith the Lord ; My Spirit that is upon  
“ thee, and my words which I have put in thy  
“ mouth, shall not depart out of thy mouth,  
“ nor out of the mouth of thy seed, nor  
“ out of the mouth of thy seed’s seed, saith the  
“ Lord, from henceforth and for ever.” *Isaiah*  
*lix. 20, 21.* “ I will make thee an eternal ex-  
“ cellency, a joy of many generations.—Violence  
“ shall no more be heard in thy land, wasting  
“ nor destruction within thy borders ; but thou  
“ shalt call thy walls Salvation, and thy gates  
“ Praise. The sun shall be no more thy light  
“ by day : neither for brightness shall the moon  
“ give light unto thee ; but the Lord shall be  
“ unto thee an everlasting light, and thy God  
“ thy glory. Thy sun shall no more go down ;  
“ neither shall thy moon withdraw itself : for the  
“ Lord shall be thine everlasting light, and the  
“ days of thy mourning shall be ended. Thy  
“ people also shall be all righteous : they shall  
“ inherit the land for ever, the branch of my  
“ plant-

“ planting, the work of my hands, that I may  
 “ be glorified.” *Isaiah lx. 15, 18, 19, 20, 21.*  
 “ They shall build the old wastes, they shall  
 “ raise up the former desolations, and they shall  
 “ repair the waste cities, the desolations of many  
 “ generations. And strangers shall stand and  
 “ feed your flocks, and the sons of the alien  
 “ shall be your plowmen and your vine-dressers.  
 “ But ye shall be named the Priests of the Lord:  
 “ men shall call you the ministers of our God:  
 “ ye shall eat the riches of the Gentiles, and in  
 “ their glory shall ye boast yourselves. For your  
 “ shame ye shall have double: and for confusion  
 “ they shall rejoice in their portion: therefore  
 “ in their land they shall possess the double:  
 “ everlasting joy shall be unto them.” *Isaiah lxi.*  
*4, 5, 6, 7.* “ For Zion’s sake will I not hold my  
 “ peace, and for Jerusalem’s sake I will not rest,  
 “ until the righteousness thereof go forth as  
 “ brightness, and the salvation thereof as a lamp  
 “ that burneth. And the Gentiles shall see thy  
 “ righteousness, and all kings thy glory: and  
 “ thou shalt be called by a new name, which  
 “ the mouth of the Lord shall name. Thou shalt  
 “ also be a crown of glory in the hand of the  
 “ Lord, and a royal diadem in the hand of thy  
 “ God. Thou shalt no more be termed For-  
 “ faken; neither shall thy land any more be  
 “ termed



“ termed Defolate ; but thou shalt be called Heph-  
 “ zi-bah, and thy land Beulah ; for the Lord de-  
 “ lighteth in thee, and thy land shall be mar-  
 “ ried. I have set watchmen upon thy walls, O  
 “ Jerufalem, which shall never hold their peace  
 “ day nor night : ye that make mention of the  
 “ Lord, keep not silence, and give him no rest,  
 “ till he establish, and till he make Jerufalem  
 “ a praise in the earth. And they shall call  
 “ them, The holy people, the redeemed of the  
 “ Lord : and thou shalt be called, Sought out,  
 “ A city not forsaken.” Ifaiah lxii. 1, 2, 3, 4, 6,  
 7, 12. “ I will rejoice in Jerufalem, and joy in  
 “ my people : and the voice of weeping shall no  
 “ more be heard in her, nor the voice of crying.”  
 Ifaiah lxv. 19. “ As the new heavens and the  
 “ new earth, which I will make, shall remain  
 “ before me, saith the Lord, so shall your seed  
 “ and your name remain.” Ifaiah lxvi. 22. “ They  
 “ shall be my people, and I will be their God :  
 “ And I will give them one heart and one way,  
 “ that they may fear me for ever, for the good  
 “ of them and of their children after them : And  
 “ I will make an everlasting covenant with them,  
 “ that I will not turn away from them to do them  
 “ good : but I will put my fear in their hearts,  
 “ that they shall not depart from me.” Jer. xxxii.  
 38, 39, 40. “ They shall no more be a prey  
 “ to

“ to the heathen, neither shall the beast of the  
“ land devour them ; but they shall dwell safely,  
“ and none shall make them afraid. And I will  
“ raise up for them a plant of renown, and they  
“ shall be no more consumed with hunger in the  
“ land, neither bear the shame of the heathen  
“ any more. Thus shall they know that I the  
“ Lord their God am with them, and that they,  
“ even the house of Israel, are my people, saith  
“ the Lord God.” Ezekiel xxxiv. 28, 29, 30.  
“ And they shall dwell in the land that I have  
“ given unto Jacob my servant, wherein your  
“ fathers have dwelt ; and they shall dwell there-  
“ in, even they and their children, and their  
“ children’s children for ever : and my servant  
“ David shall be their prince for ever. More-  
“ over, I will make a covenant of peace with  
“ them ; it shall be an everlasting covenant with  
“ them : and I will place them, and multiply  
“ them, and will set my sanctuary in the midst  
“ of them for evermore. My tabernacle also  
“ shall be with them : yea, I will be their God,  
“ and they shall be my people. And the hea-  
“ then shall know that I the Lord do sanctify  
“ Israel, when my sanctuary shall be in the midst  
“ of them for evermore.” Ezek. xxxvii. 25, 26,  
27, 28. “ Thus saith the Lord God ; Now will  
“ I bring again the captivity of Jacob, and have  
“ mercy

“mercy upon the whole house of Israel, and  
“will be jealous for my holy name; after that  
“they have borne their shame, and all their  
“trespasses whereby they have trespassed against  
“me, when they dwelt safely in their land, and  
“none made them afraid. When I have brought  
“them again from the people, and gathered  
“them out of their enemies’ lands, and am sanc-  
“tified in them in the fight of many nations;  
“then shall they know that I am the Lord their  
“God, which caused them to be led into capti-  
“vity among the heathen: but I have gathered  
“them unto their own land, and have left none  
“of them any more there. Neither will I hide  
“my face any more from them: for I have  
“poured out my spirit upon the house of Israel,  
“saith the Lord God.” Ezekiel xxxix. 25, 26;  
27, 28, 29. “I will bring again the captivity  
“of my people of Israel, and they shall build  
“the waste cities, and inhabit them; and they  
“shall plant vineyards, and drink the wine  
“thereof; they shall also make gardens, and  
“eat the fruit of them. And I will plant them  
“upon their land, and they shall no more be  
“pulled up out of their land which I have  
“given them, saith the Lord thy God.” Amos  
ix. 14, 15.

It

It is abundantly evident that the greatest part of these, and of many similar predictions, cannot possibly have had their accomplishment in the return from the Babylonish captivity, nor in the transient gleams of Jewish prosperity and importance which have succeeded it, down to the destruction of the second temple; much less in any events which have taken place since that period, down to the present day. For, during that long succession of ages, God's "kindness hath departed" from that people, and his "covenant of peace hath been removed:"—"Violence hath been heard in their land, wasting and destruction within their borders." The judgments threatened have fallen heavily upon them. Their "land" hath been made "desolate;" the "days of mourning," of "wrath," of "weeping," have been measured out unto them; the prediction of our Lord hath been awfully fulfilled, and is fulfilling; their "sun has been darkened," and their "moon hath withdrawn her light;" their "tabernacle and sanctuary have been consumed;" they have become "a prey to the heathen;" they have, for almost eighteen centuries, ceased to be "unto God a people, and He to be their God." And have all these brilliant promises no meaning? Are all these bright prospects merely an illusion?

illusion? Can we confine their meaning and design to the inconsiderable remnant who believed in the Apostolic age? Can it be called the "house of Israel," the "whole house of Israel?" When have they been "gathered out of all lands," and made to "inherit the land for ever?" No, no. These are the "glories of the latter days;" the "time to favour Zion, yea, the set time," is still to come. "When the Lord shall build up Zion, he shall appear in his glory."

But the predictions we have quoted, it has been alleged, refer not to Israel, properly so called, but to the spiritual Israel of God, to the flourishing state of the Gentile church, under the reign of God Redeemer. Some of them perhaps may; but there are others which can be applied only to literal Israel, the posterity of Abraham, Isaac, and Jacob. With what propriety of speech could it be said of believing Gentiles, that they should become "a prey to the heathen" or "bear their shame?" Could they be the people whom God was to "lead into captivity," and afterwards "gather them into their own land," and there "plant them," so as "never to be plucked up" again? In what sense could *Gentile* converts be said to "suck the breasts, and eat the riches of the Gentiles?"

The



The whole tide of prophecy is flowing toward a fulness of time, when Israel shall be displayed in a glory unknown before ; when, received into the pale of the Christian church, they shall form, together with the Gentile nations, one great sheep-fold, under the guardian care of the chief Shepherd. In this mutual influx shall the Scriptures be fulfilled ; “ the nations shall flow in  
“ unto them,” and “ walk in their light ;” their  
“ fulness” shall be “ the riches of the Gentiles,”  
and “ as life from the dead” to them : then “ na-  
“ tions which knew them not shall run unto  
“ them because of the Lord their God, and for  
“ the Holy One of Israel, who hath glorified  
“ them :”—“ The Lord God, which gathereth  
“ the outcasts of Israel, saith, yet will I gather  
“ others to him, besides those that are gathered  
“ unto him :”—“ It shall come, that I will ga-  
“ ther all nations and tongues, and they shall  
“ come and see my glory :”—“ Behold, I will  
“ extend peace to her like a river, and the  
“ glory of the Gentiles like a flowing stream :”  
—Then “ the Gentiles shall come to their light,  
“ and kings to the brightness of their rising :”  
“ For the earth shall be filled with the know-  
“ ledge of the Lord, as the waters cover the  
“ sea.”

FOURTHLY. The present state of the whole human race presents an infathomable “depth of “the riches both of the wisdom and knowledge “of God;” of “judgments unsearchable,” and of “ways past finding out.”—“God hath concluded them all in unbelief, that he might “have mercy upon all.” Of the sixth part of the inhabitants of the globe, who profess Christianity, what an awful proportion is shut up, with the rest, in unbelief. They have “a “name to live, but are dead;—having a form “of godliness, but denying the power thereof.” When we consider the partial diffusion of nominal Christianity, and subtract thence the countless myriads who possess nothing of Christ but the name, and a few barren ceremonies, how small will be the amount of real Christians; of those who have “the same mind which was also “in Christ Jesus,” and who are “walking as he “also walked?” When the comparison is fairly stated between ourselves and unbelieving Jews, the Apostle’s question and answer will recur: “What then? are we better than they? No, in “no wise: for we have proved both Jews and “Gentiles, that they are all under sin.” Melancholy view of this miserable world! A mass of corruption preserved from total dissolution by a little portion of salt! The judgment due to  
an

an ungodly race suspended for the sake of a few righteous persons! The whole reserved for a farther and more glorious display of divine perfection! "God hath concluded them all in "unbelief, that he might have mercy upon all." This is the mystery which Paul contemplates with rapture: light springing up out of darkness; mercy rejoicing over judgment; the wrath of man praising God; the work of Redemption hastening to its consummation as the work of creation was consummated. Then the Redeemer "shall see of the travail of his soul, and shall be "satisfied:" and Deity shall survey the execution of the whole plan of his Providence, and pronounce all to be "very good."

If the above statement be well founded, it will follow, that the attempts which have been, of late, made for the conversion of the Jews, both by preaching and writing, are premature. The Christian world, even the British part of it, is far, very far from a state of preparation to meet the promised, the expected era. We see indeed enough of that "blindness which is happened to "Israel," but What "fulness of the Gentiles is "come in," to promise the approaching removal of the "blindness?" Laudable efforts have been made, it is admitted, may Heaven crown them with success, to diffuse the light of the

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Gospel over heathen lands. But even these are still in a state of infancy, and the issue is altogether uncertain. At the best, time, much time is requisite to produce even the first fruits of the wicked—for harvest; for we presume not to expect a miraculous interposition. It is respectable, however, even to fail in an honourable enterprise; but if this cause be of God it will prosper, and nothing in reason, in scripture, in providence, discourages the attempt. I cannot say so much for that which has the illumination of the Jews for its object. All Scripture seems, to me, to remove that desirable event to a very great distance; and I know of no providential appearances which support the expectation of a speedy change in the minds of that people. The experiment, as far as it hath been made, though with no slender ability, has totally failed. Upon enquiry it will be found that no serious impression whatever has been made upon the heart of a single Jew since the commencement of these well-meant labours. But they have not been therefore fruitless and unprofitable. Though the eyes of no Jew have been opened, many Christian spirits have been edified, their hearts melted and purified, their acquaintance with divine truth extended. And may not this be a partial progress, the commencement, at least, of that  
that

that auspicious "fulness" which, like a mighty current, gathering richness and strength as it flows, shall at length meet the swelling tide of Jewish restoration, and in one united stream "make glad the city of God; the holy place of "the tabernacles of the Most High?"

The Jews have not always had the amiable and attractive side of Christianity turned towards them. They have met with hatred, contempt, persecution from Christians; and, in return, they have hated both us and our religion. Let us try what the "meekness and gentleness of "Christ" will do. They lie under the displeasure of God. Ah, is that a reason why they should suffer ours also? There is something solemn and sacred about a convict. The hand of Justice is upon him. Repentment is disarmed, and turns to pity. Behold a whole nation of convicts, and one generation after another, in a state of punishment, blinded, hardened. Have compassion upon them; plead the cause of Christianity with them in the spirit of your divine Master; weep over them, pray for them, draw them with "the bands of a man, "with the cords of love." A "fulness" of mercy and love toward them, on the part of believing Gentiles, may be the channel through which the Divine benignity is to flow unto them. They  
have



have resisted your violence and unkindness : perhaps they will melt under the influence of tenderness, forbearance and long-suffering. You may not be permitted to see, in this world, the complete "fulness" of a Christian globe, of a Christian nation, of a Christian church, of a Christian family ; but O ! make sure of a Christian individual. It is good to be zealously affected in a good cause ; but it is melancholy and mortifying to behold zeal, in the best of causes, expressed by persons who discover nothing of the power of religion upon their own hearts, and in their own lives. It is impossible to believe that man in earnest about the conversion of the Jews, whose conduct betrays a want of the moral principle. The apostle of whether Jew or Gentile, must be a modest, humble, self-denied Christian. He must not be "a novice," and "lifted up with pride." He must not tell lies for God's sake, and boast of a success with which he has not been crowned. God can indeed make the folly, the wickedness, "the wrath of man," to praise himself, and "the remainder of wrath he can restrain ;" but woe be to the man whose folly, wickedness, or wrath are thus over-ruled, unless they are likewise subdued and destroyed. Whenever the salvation of Israel is wrought out, you may rest assured it will be at a time, and by means

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means of instruments by far beyond the power of human sagacity to determine. I have contributed my mite toward the attempt, but under a complete conviction of its total inutility. But so little am I wedded to my own prejudice or opinion, that to live to see the event giving them a flat contradiction I should consider as the most blessed event of my life. Lord, let "thy kingdom come:" let there be "great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." Amen.

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Sweet as the primrose peeps beneath the thorn;  
Now lost to all, her friends, her virtue fled,  
Near her Betray'er's door she lays her head;  
And pinch'd with cold, & shrinking from the shower,  
With heavy heart deplores that luckless hour,  
When idly first, ambitious of the town,  
She left her wheel, and robes of country brown."  
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